

# CURRENT ANECDOTES

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## WINDOWS FOR SERMONS.

By T. M. FOTHERGILL, Ph. D.

### THE DUAL CHARACTER OF THE CHRISTIAN. (683)

Rom. 7: 17, 20, 21; 1 Cor. 15: 10.

In a sermon from the above texts, the Rev. W. L. Watkinson has a remarkable illustration which sets forth in strong light the dual character of our nature. Some misguided scientists have recently succeeded in producing what has been called a diabolical fad. By grafting a portion of one insect upon the body of another they are able to make new organisms, the result, however, hideous in the extreme. The grafting is done when the creatures are in the pupa state. The insect-grafter may commence work on either the chrysalis or the perfect insect itself; but the chrysalis egg or grub of the insect offers the best facilities. The vivisector takes the pupa of a spider, and by a delicate surgical operation grafts it upon the pupa of a fly, and when the "freak" has passed the chrysalis state, and merged into a perfect insect, we have a monster indeed.

We may fancy the strange and distressing conflict which ensues within that violated organism,—the clash of irreconcilable impulses and instincts in a creature compounded of, say butterfly and spider; a passion for the sunshine and a love of darkness; a longing for roses and a thirst for blood, demanding inconsistent satisfaction; the creature perplexed within itself, afraid of itself, devouring itself. Yet this painful creation of the vivisector expresses more closely than we like to think the Apostle's conception of human nature when first it becomes conscious of itself. The loftiest and the lowest, the purest and the most abominable, the largest and the meanest, idealism and brutality, divinity and diabolism, struggle for supremacy, and there is no truce to the strife which makes existence a curse. Spider and fly, subtle blending in one cruel organism is a pale metaphor of the heart torn by painful antagonisms.

### THE RIGHT MAN AT THE RIGHT TIME.

Exod. 3: 10, 12; Jer. 1: 5, 9. (684)

History makes clear the fact that great men

are a gift of God. He has a way of sending forth the right kind of men for the time. Many illustrations of this fact may be seen in Sacred History, such as Moses, to lead the people of Israel, as David, to rule over his people, and as Paul, to float and captain the early church in its first struggles. Even in modern history the hand of God in this matter is manifest, as when Luther was given to the Reformation, Carey to the missionary cause, Wesley and Whitfield to Gospel preaching, and still later, Spurgeon and Moody. It is of this that Sam Walter Foss sings in the following characteristic song:

#### THE MAN FROM THE CROWD.

Men seem as alike as the leaves on the trees,  
As alike as the bees in a swarming of bees;  
And we look at the millions that make up the state,

All equally little and equally great,  
And the pride of our courage is cowed.  
Then Fate calls for a man who is larger than men,

There's a surge in the crowd—there's a movement—and then

There arises the man who is larger than men—  
And the man comes up from the crowd.

The chasers of trifles run hither and yon,  
And the little small days of small things still go on,

And the world seems no better at sunset than dawn,

And the race still increases its plentiful spawn,  
And the voice of our wailing is loud.

Then the Great Deed calls out for the Great Man to come,

And the crowd, unbelieving, sits sullen and dumb—

But the Great Deed is done, for the Great Man is come—

Aye, the man comes up from the crowd.

There's a dead hum of voices, all say the same thing,

And our forefathers' songs are the songs that we sing,

And the deeds by our fathers and grandfathers done

Are done by the son of the son of the son,  
And our heads in contrition are bowed.  
Lo, a call for a man who shall make all things new

Goes down through the throng. See! he rises  
in view!

Make room for the man who shall make all  
things new!

For the man who comes up from the crowd.

And where is the man who comes up from the  
throng,

Who does the new deed and who sings the  
new song,

And who makes the old world as a world that  
is new?

And who is the man? It is you! It is you!

And our praise is exultant and proud.

We are waiting for you there—for you are the  
man!

Come up from the jostle as soon as you can;

Come up from the crowd there, for you are the  
man—

The man who comes up from the crowd.

#### HELPING OTHERS IN TIME OF TEMPTATION. (685)

Luke 22:32; 1 Cor. 10:13.

Most people are ready to blame a person for falling into temptation, but are unwilling to exert the least effort to take temptation out of their way, or aid the tempted to resist the evil. People are good at scolding and fault finding, but do nothing to encourage and help the tried and the tempted. They are much like the mother whose boy was permitted to play in the front yard but not allowed to go outside the gate. The little fellow saw no hardship in this until he went outside the gate and beheld his little companions playing some distance off. He walked to the gate and looked wistfully at them but came back and tried to amuse himself alone; three times he went to the gate with the temptation growing stronger each time. At last he could resist no longer and sped away to join his play-fellows. On his return his mother called him in, and said she would have to punish him for his disobedience, and explained to him that she had been sitting at the window and had seen him go to the gate two or three times and at last run off. The little fellow turned and said: "Mother, did you really see me go to the gate two or three times and at last run off?" "Yes," the mother replied, "I did." "Well, mother," he said, "why didn't you tap on the window and help a fellow out?" There was a cutting rebuke in this for the mother who seemed more anxious to punish the child for wrongdoing than to prevent him getting into trouble. To everyone God says, "When thou art converted go and strengthen thy brethren." We shall never know how much wrong and trouble God keeps us from.

#### THE JOY OF UNSELFISHNESS. (686)

Matt. 25:34-40; Matt. 7:12.

In a brief article by Chancellor Wallace, Toronto, Canada, the unselfishness of Niels Finsen is clearly pointed out, which becomes a worthy example to every Christian. When Finsen had finished his medical education in Copenhagen,

on account of ill-health, he was unable to enter upon the practice of the profession for which he had prepared himself by eight years of laborious study. After experiments made during three years while preceptor in anatomy at the University of Copenhagen, he discovered that light could be used for the cure of lupus, that it would remove the disfiguring effects of small-pox and diminish the horrors of certain other diseases. The remarkable feature about this is that while Finsen is a sick man and can only work an hour or two a day and is poor in the bargain, he felt a great temptation to keep the secret of this discovery in his own possession and so make himself rich. Not a few would have listened to this voice and caring not for their fellow-men would have amassed great wealth at the expense of their suffering; but Finsen, to his honor, preferred to do good to others and give his discovery to the world rather than make riches. This is the kind of unselfishness that enriches the heart and makes glad both the giver and the receiver.

#### WAYS OF HELPING OTHERS. (687)

Matt. 9:6; John 5: 6-8.

Dr. W. W. Weeks, of Toronto, has pointed out that there are two ways of helping others, each of which may be illustrated in the following manner:

Seventy-five years ago a poor beggar boy stood on London Bridge. With an old violin, on which he played wretchedly, he tried to draw a few pennies from the charitably disposed listeners. A stranger who was passing asked the lad for his fiddle and after doing some "tuning," he began to play a low plaintive melody. A man paused to listen and threw some pennies into the boy's cap. Then another, and another stopped, and instead of pennies, sixpences and shillings, crowns, and sovereigns were thrown to the boy. In a few minutes there were thousands of people crowding the bridge and the boy's hat was filled with coins. At the last the police had to command the musician to stop in order that the street might be cleared. It was the great Paganini who had thus charmed the multitude and filled the pockets of the beggar. But it was only a temporary relief for in a few months the money would be gone and the beggar as poor as before.

That is one way of helping; helping one to be helpless. Here is another and a better method:

A few years ago a little beggar girl went to the home of Patti soliciting help. The queen of song did not give her any money but asked her if she could sing. So singing a couple of Welsh hymns Patti's trained ear detected something in the girl's voice that gave promise of future power. She arranged with the child to come to her house for lessons every day. For seven years she trained her and then introduced her to the public. Today she is earning ten thousand dollars a year for herself and blessing multitudes with her song.

Patti's method is much to be preferred to Paganini's. In our generosity we are to help others to help themselves just as the Saviour raised people from sickness that they might go to work for their daily bread.



## REDEEMING THE TIME. (688)

Ephes. 5:16; Col. 4:5; John 9:4.

If we were sure our days would end a very short time hence, how materially this would influence our lives in the direction of devotion and service. Our lives would be truer, we would put into them more vigor, doing our work for God and man, with our whole strength. Forcibly did Dr. Sheldon dwell upon this point in "Robert Hardy's Seven Days," and our poetess, Mary Lowe Dickinson, has put the same thought in her song:

We would fill the hours with the sweetest things,  
If we had but a day;  
We should drink alone at the purest springs,  
In our upward way;  
We should love with a lifetime's love in an hour,  
If the hours were few;  
We should rest not for dreams, but for fresher power,  
To be and to do.

We should guide our wayward or wearied wills,  
By the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;  
We should trample the pride, and the discontent  
Beneath our feet;  
We should take whatever a Good God sent,  
With a trust complete.

We should waste no moments in weak regret,  
If the day were but one;  
If what we remember and what we forget,  
Went out with the sun;  
We should be from our clamorous selves set free,  
To work and to pray;  
And to be what the Father would have us to be,  
If we had but a day.

HAPPINESS COMES FROM THE  
HEART'S CONDITION. (689)

Luke 12:15; Prov. 15:17; Heb. 13:5.

The greatest mistake one can make is to suppose that life's happiness depends on material things, and the abundance of earthly possessions. True happiness can exist in a cottage with the bare necessities of life if only the heart be right. This was shown in the case of a widow woman of whom Dr. Courtland Myers tells in his book "The Lost Wedding Ring." This widow with a forbidding look was seated in a chair having her picture taken, when the photographer, thrusting his head out of the black cloth, said, "Just brighten up the eyes a little." Though she tried, the dull heavy look still lingered. "See here," the woman retorted sharply, "if you think that an old woman that is dull can look bright every time she is told to you don't know anything of human nature. It takes something from the outside to brighten the eye and illuminate the face." "Oh, no it doesn't. It is something to be worked from the inside. Try it again," said

the photographer. Something in his manner inspired faith and she tried again, when he exclaimed, "That's good! That's fine! You look twenty years younger!" Going home she thought there might be something in it, but resolved to wait and see the picture. When the picture came it was like a resurrection. The face seemed alive with the fires of youth. Thinking and gazing earnestly she said, "If I could do it once I can do it again." Time after time she would go to the mirror and say to herself, "Brighten up. Look a little pleasanter," until a change became noticeable and the neighbors said, "Why you are getting young! How do you manage it?" To which she always replied, "It's almost all done from the inside. You just brighten up inside and feel pleasant." Happiness and contentment are from the inside. If the heart is not right a whole world cannot give us true joy. Nothing like a spirit forgiven and trusting in God!

## A LOST CHRIST. (690)

Luke 2:43, 44; Ephes. 2:12.

A grim old story is told of a young bride's loss. At her wedding she was presented with a handsome necklace by her husband. The gems in the necklace were held to be significant of various virtues. The large blue gem in the center signified wedded troth; the deep red one, true love; the white one, true innocence; the lesser gems on both sides make up the number of wifely virtues, each gem for a grace, and there were many. That which held them together was the blue gem representing womanly chastity and honor. There came a moment of temptation and a sudden fall, when the necklace broke scattering the gems over the floor. How diligently she sought them; she found them all but one, the blue one. The strange story then carries her into the next world but in despair she returns to earth seeking, seeking, ever seeking—but never finding—the blue gem. It is true that Esau and Judas lost their blue gem, lost the Christ, lost hope and God; but just as Joseph and Mary lost Jesus and again found him in the temple, so may the soul seeking trustfully find him now. Just as Jesus seeks the sheep until he find it, so may the soul seek Jesus until it finds him.

## CONSECRATION. (691)

Rom. 12:1; 1 Cor. 6:20.

In an article on the "Order of the Iron Cross," the following piece of interesting history was recorded. More than seventy years ago the king of Prussia, Frederick William, the Third, found himself in great trouble, carrying on expensive wars, and desiring to make a great nation of the Prussian people, he found he was falling short of funds, and therefore he determined to appeal to the women of Prussia. He requested them to bring their jewelry of gold and silver and permit him to melt it into money for the use of their country. Many women brought all the jewelry they had, and for each ornament of gold or silver they in exchange received an ornament of bronze or

iron, precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore the inscription, "I gave gold for iron, 1813." In course of time these bronze and iron ornaments became more prized than the gold or silver ones, and was an indication that woman had given up something for her king and country. Hence arose the "Order of the Iron Cross," whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow men. A good example is this for the Christian to keep in mind, "We are bought with a price," but what do we give back in return? Shall women give more for their country than we will give to Jesus? Full consecration, without any reserve, is due to our Saviour, "who loved us and gave himself for us."

#### COURAGE TO RESIST EVIL. (692)

Ephes. 6:2; James 4:7; 1 Pet. 5:9.

The Rev. Mr. Grant, who was a missionary in China, and left for a visit to his home in St. Marys, Ontario, Canada, just before the late Boxer outbreak, tells how the cowardice of the Chinese may be effectually met. Some little time after he had settled in China, and being desirous of witnessing the services in a heathen temple, he induced a Chinaman to take him into one of their temples during the progress of the service. As soon, however, as he entered the temple, the leader who was on the platform gesticulated and cried ferociously for him to bow down to the idols, threatening to kill him if he refused. Mr. Grant stood still, unmoved, when in fury the leader at once ran from the platform towards Mr. Grant as if to strike him down, but as the missionary did not budge an inch, the Chinese leader stopped short just as he approached him. "Touch me if you dare," said Mr. Grant calmly. "If you had asked me like a gentleman to retire, I should have done so." At once the priest politely bowed, saying, "Please would you oblige by leaving the temple?" The Chinese are afraid when you stand up to them, and equally so are wicked men and the Devil and temptations. The way to meet them is to "resist" plant one's heel in the ground, nor ever budge until the foe retires.

#### REGENERATION AND CONVERSION OF MAN POSSIBLE. (693)

Col. 3:9-11; John 3:3.

In a fine sermon "The New Likeness," Dr. Gifford has pointed out that while nature continues the same or manifests incomplete change, it is possible for human nature to change from its old ways, and start on a new life. As Dr. Gifford says, "The written page cannot change its message. What is written is written. The world of nature has no power to change itself, otherwise we could have no agriculture. If the sown seed could change their minds we never could count upon the harvest. There is no power in animal nature to change itself, as each brings forth its kind. Incomplete changes, however, are seen in nature. One of the most

interesting studies in nature is given by Huxley in the study of cray-fish. It is seven or eight inches long, and dwells along English streams. Its shell never can be enlarged, but its body continues to grow. When the live body has outgrown the shell, the little cray-fish withdraws from its fellows and begins to rub its limbs against each other and against the shell. Then it throws itself on its back, draws in the tail, forces up the breast, draws in the head, and with a mighty struggle bursts out of the shell. For two or three days it is very timid for it has no protection. Then it expands to the utmost of its body and forms a new shell; but it is just like the old one. It is another expression of the same life. There is indeed change, but an incomplete change. Not so with man. It is possible for man to cast off the old and to put on the new. And this is what God constantly promises to man, to take away the stony heart and give a heart of flesh; to remove the old spirit and impart a new one. Evil in us is not unchangeable, for says Paul to the Colossians, "Ye have put off the old man with his deed, and have put on the new man which is renewed in knowledge after the image of him that created him."

#### PROVIDENCE OF GOD IN PROTECTING HIS CHILDREN. (694)

Psalms 37:23, 31; Prov. 16:9.

In a recent article, speaking of miracles, Dr. G. F. Wright gives this bit of experience while in China. He says, "I am often asked if I did not have a narrow escape from being entangled in the Boxer uprising in China two years ago," and he answers it in the following manner: "On the last Friday of May, 1900, I returned to Peking from a trip to the interior of China which had been planned without any definite arrangements as to the exact date of my return. Its being, one day, more or less, depended upon a great variety of contingencies, concerning which no calculation could be made. Strong pressure was brought to bear upon my will, both by the many friends in Peking, and by my own desires to remain in the city till Monday. But on the whole, the importance of making haste to accomplish the main purpose of the expedition led me to hasten my business in the city as rapidly as possible, and leave on the noon train for Tien-Tsin. This was not for any fear of any outbreak entertained either by me or any of the foreigners of the city. But on Sunday the revolution broke out. On Monday the railroad was destroyed and it appears I had left the city on the last train. Minister Conger's family endeavored to leave on Monday, but were unable to do so, and as a result were compelled to remain in the city and endure the horrors of the long siege which soon followed." Dr. Wright makes this comment, "That no man can look over his own career, however brief, without seeing that it has been determined in large part by subtle influences which he cannot fully understand or measure, but which he can easily see are set in motion by free agents outside of himself." In other words, it is the providence of God watching over us. "The steps of a good man are ordered by the Lord."



## HOW TO GET RID OF TROUBLE. (695)

Rom. 8:28; Luke 21:19.

It is related that Professor Blaikie had occasion to call upon the chief of a fire brigade in a large city. The conversation turning upon the brigade, the chief at once entered with zest into the subject, and added: "If you can spare half an hour I will call out my men and you shall see how we proceed." The Professor thanked him, saying it would give him so much trouble. "Trouble!" exclaimed the chief, "that's a word I don't know." "You are a happy man," was the Professor's reply, "if you don't know the meaning of trouble." "No, indeed," he said, "I assure you I do not. The word is not in my dictionary." At once he rang the bell and had the dictionary brought. The Professor says, "turning to it, I found the word 'trouble' erased by three lines of red ink. I caught the idea at once. Trouble was not the thought in such a place. It was a thrilling sermon. Although that was trouble in the active sense, it is equally true of sorrow, which may be erased by three red lines, as follows: Do not make the trouble worse than it is. 'Tis always morning somewhere." "How dismal you look!" said a bucket to his companions as they were going to the well. "Ah," replied the other, "I was just reflecting on the uselessness of our being filled, for let us go away ever so full, we always come back empty." "Dear me! How strange to look at it in that way!" said the bucket. "Now, I enjoy the thought that however empty we come, we always go away full. Only look at it in that light and you will be as cheerful as I am." Another red line is patience. And a third red line is, try and get good out of your troubles.

## EFFECT OF WORLDLINESS ON

CHRISTIAN CHARACTER. (696)

1 Tim. 1:19, 20; 1 John 2:15; 2 Tim. 4:10.

A short time ago Prof. Lohead, of the Ontario Agricultural staff, issued a valuable bulletin on "Grain Rusts." In that pamphlet it was shown that many thousands of dollars worth of damage is done annually to the crops of Ontario by the rust. This rust is described as a parasitic plant and belongs to the low class of plants designated fungi, which are disseminated by spores instead of seeds. The effect of the growth of these myriads of fungi on a stalk is to sap the life out of it and prevent the development of a full sized seed. Rust frequently finds its way into the Christian's heart and destroys the beauty and strength of his life. Nothing rusts the heart like worldliness. A worldly spirit saps the Christian's vitality and prevents the development of a full sized life.

## LIVE CHRISTIANS. (697)

Phil. 1:21; Ephes. 5:16; Eccles. 9:10.

In that interesting book, "Literary Friends and Acquaintances," Mr. W. D. Howells draws many a happy picture of the great men who have influenced the thought of their time. Longfellow, Emerson, Lowell, Hawthorne al-

most become our personal acquaintances; especially is this the case with the throbbing life of Holmes, whose optimism must have chased away gloom as sunlight dispels darkness. This bright optimistic spirit became apparent when one day Henry James, the father of the novelist, said to him, "Holmes, you are intellectually the most alive man I ever knew." "I am, I am," said the doctor. "From the crown of my head to the sole of my feet I'm alive, I'm alive." No one felt this was egotism, but the simple and natural expression of a buoyant and vital intellect. So have we seen some Christians who while not great intellectually were in the spiritual realm as deeply alive as was Holmes mentally always alert, ready to strike into some new path, seize new opportunities, grasp the fleeting chance, and push the God-given task to its glad conclusion. During his great conflicts with Austria, Napoleon had many opportunities to observe the characteristics of their Emperors and he struck them off with this description. "They are asleep with their eyes open." The church has enough of these sleepy Christians and needs more who can honestly say, "From the crown of my head to the sole of my foot, I'm alive."

## SIN BRINGS ITS OWN CURSE AND PENALTY. (698)

Job 7:20-26; Gal. 6:7, 8.

It was recently told of a young peasant woman of Montenegro that she was returning to her home at Cetinje, from a town in which she had just sold some poultry, when she met a young man who told her that there was a much nearer way to her home and that he would show it to her if she were willing. Seeing no reason to distrust him she accepted his offer; whereupon he preceded her up the mountain path and in about ten minutes they came to the edge of a precipice. Suddenly the young man seized her, and pointing a dagger at her throat demanded her money and her clothes. She was obliged to obey him, and then was about to make her escape, when he said, "No, No," with a laugh, "you've got to jump down this precipice." Falling upon her knees she implored him to spare her life but paying no heed to her cries he threatened that if she did not jump of her own accord he would throw her over. "All right," she said, "but at any rate allow me to cover my eyes with a handkerchief. You will find one in the pocket of my dress. Please hand it to me." The Brigand stooping to reach the handkerchief, the woman summoned all her strength and pushed him over the precipice. As he fell he grasped a rock near the edge and thus succeeded in supporting himself; but the woman kicked his hand away from the rock and down he fell to the doom he deserved so well. Returning to her home the woman told the story to Prince Charles, and soldiers were at once sent to the scene, who found at the foot of the precipice not only the body of the brigand, but also two corpses which were evidently the remains of two of his victims. No man can sin and go free. His iniquity will sooner or later come home to him. Achan was discovered and his bones bleached in the wilderness.

## BLESSINGS OF A HAPPY HOME. (699)

1 Tim. 5:4; Prov. 5:15; Prov. 5:3-6.

The happiness or unhappiness of the home makes or mars many a man's life and is fraught with indescribable consequences. It is generally supposed that most railway accidents of the present are caused by forgetting orders or overlooking them, or perhaps from oversight. But a recent writer in the *Cosmopolitan* ascribes many of them to domestic infelicity, in fact he gives this as the principal cause. He mentions the collision of two trains in Indiana in 1902. The engineer of one of these trains had in his pocket an order to take the side track at a certain station. He ran by that station at the rate of 50 miles an hour, and in five minutes there was a wreck that snuffed out fifty-four lives and a hundred thousand dollars worth of property. Why did he disobey these orders? The answer is because of the mental condition produced by a wife whom he had found untrue to his trust and love. The writer who was a railway authority and proprietor said, "That if this man worked on his road he would not be permitted to touch the throttle of an engine, not even if he were his own brother." Moreover he makes the statement "that general managers are on the lookout for these mental and moral disturbing conditions," for the simple reason that so many railway wrecks are results of unhappiness in the home. A new light is thus thrown upon the importance of happy homes and conjugal felicity which cannot be ignored even from an industrial standpoint.

## INFLUENCE OF GOD'S SEEING EYE.

Gen. 16:13; Psalm 139:1-12 (700)

If we really believe that God sees and knows our actions, that belief will modify and regulate our lives. Dr. Horton, of London, England, says: "That a lady told me how, when as a child she had told a story, her father quoted to her that verse, 'Thou, God seest me,' and impressed with that truth she said from that day to this she had never dared to tell a story; that that night she lay in her bed as a little child and it seemed to her that that great eye of God, that piercing eye struck through the darkest night, and that consequently all her life had to be lived in the presence of a Witness, an eye that pierces the inner thought of the heart." Now a Chinaman believes that he can cheat his God. He believes, for instance, that he can put a garment on his child and write in large letters upon the back, "This child has had the cholera" (when in fact it has not had that disease), and that the god, seeing the letters on the child's back and concluding that the child has already had the cholera, will not give the child that disease again. Even intelligent Chinamen believe that it is quite easy to trick a god and take him in; consequently the whole life of China is riddled through and through with trickery and deceit. But when we sincerely believe that all the recesses of our being are open to his omniscient gaze and that the darkness hideth not from him, we become upright and circumspect in our lives.

## CHRISTIAN CHARACTER. (701)

Rev. 3:4; Rev. 19:8.

It is a beautiful testimony which Mr. W. D. Howells pays to the character of the Poet Longfellow, when in "Literary Friends and Acquaintances," he says, "All men that I have known, besides, have had some foible (it often endeared them the more), or some meanness or pettiness, or bitterness, but Longfellow had none, nor the suggestion of any. No breath of evil ever touched his name; he went in and out among his fellow-men without the reproach that follows wrong. Something Bjornson wrote to me when he was leaving America after a winter in Cambridge comes nearer suggesting Longfellow, than all my talk. The Norsemen, in the days of their stormy and reluctant conversion used always to speak of Christ as the "White Christ," and Bjornson said in his letter, "Give my love to the White Mr. Longfellow," a beautiful tribute to the poet's character; and illustrative of the fact that every Christian is to have a life of whiteness here, a life of purity, just as in the other world they will "Walk with him in white" and be arrayed in fine linen clean and white.

## THE CHRISTIAN'S UNCLAIMED LEGACIES. (702)

Heb. 10:22; John 14:27; John 7:17.

It is said, that in Edinburgh, Scotland, there is a fine structure, which was erected out of money which had gone into the Post Office, and governmental hands, but which had never been claimed by the rightful owners. There are in fact in the possession of every government large estates as well as vast sums of money of which the rightful owner being ignorant or for some other reason he does not claim. In the same manner there are vast treasures in the Gospel which even Christians do not make their own. Many "things which accompany salvation," as assurance, abundance of joy, deep and abiding peace, removal of the fear of death, and a glad service in the winning of men to God are ignored and unclaimed. "Go in and possess the land," given us by our Father.

Both our proof-readers let an error slip through in our July number on the back cover in the Century Life Insurance Club page.

It read: "It is very comfortable to be able to set under a vine and fig tree of your own." The "set" should have been "sit." It is accountable, however, when one considers the interesting character of this Club's printed matter. The proof-readers evidently were thinking of the nest-egg which would result from a membership in the Club, and that led to the thought of a setting hen. If you join the Club you will not have to worry about grammar. You will be able to sitle or settle down in comfort and peace, and get all the joy possible out of life in your declining years.—Ed.



# EVANGELISTIC ILLUSTRATIONS.

By CHARLES INGLIS, the Scotch Evangelist.  
Author of "Pegs for Preachers."

## ALMOST SAVED. (703)

Luke 18:22; Matt. 5:18.

A very sad sight was witnessed on the Atlantic two or three years ago. The officer of one of the big ocean liners noticed a small boat out in mid-ocean, and through his glasses could see that they were a shipwrecked crew. He stopped his steamer, and when his boat came along side, he saw that the shipwrecked crew were in a very exhausted condition. A rope ladder was lowered, and one by one the men climbed it and succeeded in getting aboard the steamer. The last man to leave the boat was the captain of the shipwrecked crew. He was so exhausted that after climbing almost to the top of the rope ladder, he let go his hold, fell into the ocean, and sank never to rise again.

## WORLDLINESS. (704)

Rom. 7:15, 17, 23, 24; Luke 21:34.

Some thirty years ago a friend of mine who was a lieutenant in the royal navy was with one of Her Majesty's gunboats down in the South Pacific. They were anchored within a mile of an unknown island. They were in need of fresh water and one day manned one of their boats and sent off to the island to secure it if possible. The men were seen to beach their boat and to anchor it by driving a long iron rod firmly into the ground. They started off on the island to look for water, when suddenly a great cry from hundreds of voices came across the sea, and the officers looking through their glasses saw that the men were being chased down to the beach by hundreds of cannibals. The sailors endeavored to push off their boat, but it stuck fast and they were surrounded by the cannibals and cut to pieces before they could push off. They were anchored too firmly to the shore. Hence their ruin.

## HE DIED TO SAVE. (705)

Matt. 27:42; John 10:18.

On the Great Western Railroad in England a large number of navies were employed in putting up huge blocks of stone by the side of the railway line to prevent the embankment from washing down on to the track. They pursued their work until they got within a few feet of one of the large tunnels, when one of the blocks of stone rolled down on the track. It occurred at the time of the day when the fastest train in Great Britain, called "The Flying Dutchman," was expected to pass that spot. Down the embankment sped one of the brave workmen. He was in the act of removing the stone when his companion shouted out, "Jim, climb for your life. We can hear the roar of the 'Flying Dutchman' in the tunnel." He just had sufficient time to drag away the block of stone, but had no time to get out of the way himself when the express emerged from the tunnel at the rate of sixty miles an hour, and the poor fellow was cut to pieces on the spot. He died to save those people on the train.

## POWER. (706)

Acts 1:8; Luke 24:49; Acts 6:8.

I was crossing the Indian Ocean on my way from Australia, and was reading an account of the first gunboat that the Chinese ever built to protect their rivers from pirates. The ship was launched and the day came for the trial trip.

It was a most eventful day in China, and the Celestials were much excited over the occasion. A large number of people were invited on board to see how the ship would behave itself, and what her speed would be, and the captain gave orders for the machinery to be put in motion. The lever was pulled, but there was no response—the machinery would not act, and they found out that in their hurry and excitement they had forgotten to put the fire under the boilers. They had everything but one thing, and that was power.

Many a church has a most perfect organization, but, alas, no power to carry it out.

## "I CANNA MEET GOD." (707)

Psa. 68:5; Psa. 103:13; Psa. 27:10.

Many years ago when I was preaching in the city of Glasgow, the chaplain of the Royal Infirmary, whom I knew very well, said to me, "We have just had a very sad case in the hospital. A young Scotch girl who was very ill, was found to be rapidly sinking. One of the nurses brought in a large screen and put it around her bed. The opening of the screen aroused the sick girl somewhat, and realizing that she was passing away, she cried out to the nurse 'Take away that screen, I am not dying—I canna die, I am not prepared.'"

The chaplain sat by her bedside, and sought to point her to the Lamb of God that taketh away the sin of the world. The poor girl looked into the nurse's face and said, "O, nurse, I can meet my mither—I can meet my father, but I canna meet God," and with this she passed into eternity.

## SHOW YOUR PASSPORT. (708)

Matt. 18:3; Matt. 5:15; Rev. 21:27;  
Rev. 22:14.

During the Franco-German war, when the French government would not allow any one on French territory without a passport, a friend of mine left London for business in Paris. As they came into Calais harbor, the inspector came on board and asked every one to show their passports. My friend felt for his, and then suddenly remembered that he had completely forgotten it and left it behind in London.

He explained the circumstances to the inspector, but the inspector simply said: "My orders are to allow no one to land without a passport." My friend showed him his letters and some valuable documents, and urged him to let him through as he had some important business that was to be transacted in

the city of Paris. But all to no avail. The inspector only said, "The letters may be all right, and it is quite possible that you are what you represent yourself to be, but as you have no passport, you must return." And a few hours afterwards my friend found himself back on English territory, without having transacted business.

#### ADVOCATE TURNED JUDGE. (709)

Acts 10: 42; John 12: 48; 2 Cor. 5: 10.

A wealthy lady in Paris owned several estates. Some people believed that the titles to one of the estates was faulty, and they were determined to contest it in a court of law.

Her enemies were securing their witnesses and engaging their barristers. The lady was urged to secure the services of a celebrated advocate in the city of Paris. On going to his house, she told him that she wished him to become her advocate in the trial that was shortly to take place. He said that he was very sorry, but that he was unable to be her advocate or to handle her briefs. She asked his reason, when he replied: "You are evidently unaware of the fact that I have ceased to be an advocate, and a few days ago I was made a judge, and I am the judge appointed to try this case."

#### WHEN GOD ANSWERS PRAYER. (710)

Isa. 65: 24; Isa. 58: 9; 1 Kings 8: 30.

A few years ago they were putting up telegraph wires in the Shetland Islands, and the simple islanders who had never seen a piece of coal or a locomotive came in by hundreds to look at these remarkable wires. Amongst the crowd that stood there was a keen man of business and a half-witted Christian lad.

The merchant turned to the boy with the weak intellect and said, "What a wonderful thing. When those wires are completed, you will be able to send a message through to Aberdeen many miles away, and get an answer back in twenty minutes." The half-witted Christian lad on hearing that, exclaimed, "I do not see anything wonderful in that at all." And on being asked by the merchant whether he knew of anything more wonderful, he remarked, "I should think I do." He then said to the merchant, "Did you ever hear of people getting an answer before they sent their message?" And on the merchant asking what he meant, he replied, "I only mean what Isaiah says, 'It shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"

#### GIVE UP YOUR TOYS. (711)

Rev. 3: 20; Luke 12: 36.

I heard of a gentleman who one day returned to his home, and being without his key, was unable to get in. He was conscious that someone was inside, and though he continued knocking and ringing, there was no reply.

As he stood at the door waiting, his wife came up, and she opened the door. When

he got in, he found that his little boy was in the house alone. On asking the boy whether he had heard him ring and knock, he replied that he had, and the reason he gave for not opening the door was that he was so busily occupied in playing with his toys.

#### ALWAYS REJOICING. (712)

1 Thess. 5: 16; Phil. 4: 4.

In Cornwall, Eng., there was a dear old Methodist brother who was always bright and happy in the Savior, no matter what his difficulties were. One day, he met with a very severe accident, being thrown from his vehicle, breaking his leg.

A number of the members of the church to which he belonged came to see him from time to time. One day he was visited by one of the members who was a melancholy man, and as he entered the sick man's room, he exclaimed, "My dear brother, I am so very sorry to hear of the terrible accident that has happened you." The sick man was suffering from his broken limb, but was still rejoicing, and he replied very heartily, "Yes, it is true that my leg is broken, but I do praise the Lord." "Why," exclaimed his friend, "you are not praising God that your leg is broken!" "O, no," said the other, "I am thanking God that it was not my neck."

#### THE POSITION OF THE CHRISTIAN IN THE WORLD. (713)

John 17: 15, 16; Matt. 6: 13; Eph. 6: 11, 13.

I was walking along the banks of the river Clyde early one morning many years ago, when I noticed a barge moored out in the middle of the stream, and a ladder by the side of it. As I stood wondering why the ladder was there, a man came up out of the barge, and the moment I saw him, the problem was solved. The man's dress indicated that he was a diver, and when the helmet was put on, he went down the ladder step by step, and was soon lost beneath the surface of the water, on which I remarked to myself, "Every Christian should be like that; he has water beneath him, water above him, and water all around him, and yet the water never touches him. We have to put on the whole armor of God in the world."

#### ALMOST SAVED. (714)

Luke 12: 18; Job 27: 9.

Some forty years ago the "Royal Charter" left Australia for England. She rounded Cape Horn in safety, and threaded her way across the treacherous Bay of Biscay. After landing many of her passengers at Queens-town, on the shore of Ireland, she proceeded up the Irish Channel, and the news was flashed into Liverpool, that the "Royal Charter" had been sighted and would be in Liverpool in a few hours. When the captain's wife heard the good news, she prepared to give her husband a hearty welcome, as he had been away from home for more than two years. As she sat waiting, the owner of the ship came in and said, "I have sad news



for you. Your husband took the wrong channel, and the 'Royal Charter' crashed into some sunken rocks and has gone to pieces, and nearly every one on board has perished. As the wife received the terrible news, she clasped her hands and cried out, "O God, how sad! So near home, and yet he has perished after all."

PRAYING FOR WIND. (715)

When Hudson Taylor went out to found the China Inland Mission many years ago, he took his passage on a sailing vessel. One morning when they were somewhere in the Straits of Malacca and he was in his stateroom, the captain of the vessel on entering Mr. Taylor's room said, "We have a very strong current today but no wind, and our ship is drifting towards an island of which I do not know whether it is inhabited or not." Mr. Taylor said, "Why have you told me this?

I do not know anything about navigation." The captain replied, "I am told that you are a man of prayer, and I want to ask you to pray that we may have wind, for it is the only thing that will save us." Mr. Taylor said that he was quite willing to pray for wind provided the captain would get his sails unfurled. The captain, however, rather objected to doing this, for he said there was no indication of wind whatever. But when Mr. Taylor told him that he refused to pray for wind unless the sails were unfurled, the captain gave orders to his men to have them unreefed.

Nearly an hour passed when there was a tap at the door of Mr. Taylor's stateroom, and on opening it, there stood the captain who called out, "What are you doing, Mr. Taylor?" "Well," he said, "I am praying for wind," to which the captain replied: "Then I think it would be well for you to stop, for we have got more wind than we know what to do with just now."

PREACHER'S SCRAP-BOOK.

PRISONERS IN SIN. (716)

A representative of The Valley Weekly was talking with Eli Perkins about wit, humor and pathos.

"We enjoy true pathos," said the humorist, "just as much as we do humor. One of the best bits of pathos I ever heard occurred in a New York courtroom. A badgering lawyer was trying to bully a modest witness. Scowling at the moist-eyed man, he snapped out: "Ever been in prison, sir?"

The witness did not answer.

"Come, now, speak up, prisoner, no concealment! Have you ever been in prison?"

"Yes sir, o-n-c-e," answered the witness looking modestly at the floor.

"Yes, I thought so. You look like it. Now, look me in the eye. When were you in prison, sir? Tell the truth!"

"In—1863."

"What prison—Sing Sing?"

The witness hesitated.

"Come, own up now, no dodging!" screamed the lawyer. "Now, what prison were you in, sir?"

"In—in—in—"

"Don't stammer, sir! Out with it! Give the name of the prison!"

"In—in Andersonville, sir."

There was a moment's painful pause. Then the lawyer, who was an old soldier, put his hand to his forehead as if a pistol shot had struck him, while tears came to his eyes. Then, jumping forward, he clasped his arm around the witness' neck and cried:

"My God! I was there myself!"

When we say hard things of a sinner, let us question if we were not "there" ourselves once.

MEN OR CORN. (717)

It has been a common saying that Iowa's greatest productions were corn and hogs, and that in those commodities the interest of the

State centers. Secretary Shaw insists that a third product should be regarded as equally valuable—boys. The World's Work reports that through the instructions given to the farmers of that State by Professor Holden on the proper planting of corn, that the crop will be increased in value to the extent of \$8,000,000.

The railroads provided Professor Holden with special trains, and in three days he visited fifty stations, and delivered sixty lectures in fifteen Iowa counties. The railroads are equally ready to facilitate the transportation of Association secretaries and to advance the value of a crop of men, but the farmers are not out in equal force to meet them as they met Professor Holden.—*Association News*.

PAYING DEBTS. (718)

A Newcastle shopkeeper was recently very much surprised by a customer coming in to pay an account within a few days of the supply of certain goods for personal use. The poor merchant felt as if he were being "paid off," for the customer's bill never had been satisfied in less than six months. "Why, sir, what's wrong? You only got the things last week-end." "I know, but I was at the Simultaneous Mission and heard Dr. Gibson, who told people that to keep a man waiting for payment and making him, perhaps, starve himself and family to meet his own obligations was worse than robbery." The shopkeeper is blessing the missionary, and wishes that more of his customers had heard him.

THE SCRIPTURES TELL US:

Withhold not good from the owners thereof, when it is in the power of thine hand to do it.

Say not unto thy neighbor, Go and come again and to-morrow I will give, when thou hast it by thee.—Proverbs 3:27, 28.

## KIND WORDS NEEDED. (719)

Christians who fear they will do something unusual if they speak kindly to one to whom they have not been introduced, will do well to ponder on this from the Crittenton Magazine:

"It was the first kind word I had heard and I was so lonesome." She was a clerk in a city department store, trying to support herself and mother on starvation wages. And who was it that spoke this kind word? Alas! a procurer—a fiend in human form—who dragged this unsuspecting country girl to a living hell, from which she was at last rescued to tell her sad story. Oh, the dearth of kind words. What if some Christian had spoken the kind word, inviting her to their home and church, would she not have gone? Christian friends, let us not forget to speak a kind word to the tired clerk, the employee or servant. "Be pitiful, be courteous." In this day and age how often we find the devil's emissaries wiser than the children of light. He that wins souls is wise.

## DEAD COULD NOT ROUSE SPIRITUAL DEAD. (720)

In her wonderful little story, "The Beleaguered City," Mrs. Oliphant has told how in the city of Semur, when the people ceased to care for all that was high and noble and generous, when they were willing to give themselves soul and body for a little money, when the powers of darkness were visibly triumphing, and the times grew ripe for an exhibition of the power of God, the barrier that separates souls in the flesh from souls set free was broken through. The heavens bent down, the gates of Paradise rolled back, and the dead returned from their homes. But there again it was manifested that "if they hear not Moses and the prophets, they would not hear one returned from the dead."

## SPIRIT OF GOOD AND EVIL. (721)

A very delightful glimpse of Hawthorne's "little harp-souled Una" is given by Col. T. W. Higginson in an article in The Outlook's July Magazine Number, called out by the Hawthorne centenary celebration of this month. In a heretofore unpublished letter Hawthorne wrote of Una, as follows:

There is something that frightens me about the child. I know not whether elfish or angelic, but at all events supernatural. She steps so boldly into the midst of everything, shrinks from nothing, has such comprehension of everything, seeming at times to have but little delicacy, and anon shows that she possesses the finest essence of it; now so hard, now so tender, now so perfectly unreasonable, soon again so wise. In short, I now and then catch an aspect of her in which I cannot believe her to be my own human child, but a spirit strangely mingled with good and evil, haunting the house where I dwell.

Her life at present is a tempestuous day, with blinks of sunshine gushing between the rifts of cloud. She is as full, oftentimes, of acerbity as an unripe apple, that may be per-

fected into mellow deliciousness hereafter. She has a very strong craving for sympathy, and yet a hundred times a day she seems to defy sympathy, and put herself in a position where she knows she cannot receive it. How like ourselves and our attitude to God.

## HOW STANLEY WAS CONVERTED. (722)

The great African explorer, Sir Henry M. Stanley, who died recently, once told the story of his conversion by Livingstone in these words:

"I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself: 'Why does he stop here in such a place? What is it that inspires him?'"

"For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all, and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried in any way to do it."

## GOD ANSWERS PRAYER. (723)

A helpful organization in England is the "One by One Working Band," which is composed of those who labor for the salvation of their friends and others. Among the testimonies of these workers were the following:

A member writes from Ireland: "I have a note of praise to send for a drunkard whose case almost everyone thought utterly hopeless, and for whom I have prayed for years."

Another member writes: "I was greatly cheered last month by hearing of the conversion of one young man on my list. For six or seven years he has been a drunkard, and lost his situation in consequence; moreover, he nearly broke the heart of his widowed mother by frequenting saloons."

An army schoolmaster, twelve years ago, came into a mission service at Portsmouth without a thought of God—an utter stranger to the plan of salvation. He was then a raw recruit in the Royal Marines. He had been brought up in a public-house and music hall. That Sunday night he was saved, and at once began to pray for his widowed mother and two sisters. Through his prayerful efforts, all three were saved. The public-house and music hall were disposed of. All are now active Christians.

Upon these lines in the great revivals of the "fifties" thousands were saved.—Ram's Horn.

## SINCERITY. (724)

The first law of the beautiful life, then, is sincerity. I think it is Carlyle who has told us more than once the meaning of that



word sincere. Let me once more put it into your ears. It came, you know, from two Latin words, "sine," without, and "cera," wax. Therefore to be sincere is to be without wax. He tells us that the word originated in this way: In the great age of Roman architecture the people were possessed by a building mania, just as all Europe was in the middle ages. In those days as in the present, contractors were in haste to get rich and sometimes they would slight their work. They would build a palace or a temple and, instead of putting in true workmanship, would sometimes throw the building together in a hit and miss fashion, and then with wax would fill up the imperfect joints and paint it over. The work would look all right and get accepted. But in a few years the wax would begin to crumble and there would stand the naked joint and the horrid imperfection of the work. Directly the people when they wanted to build would draw up contracts with the builders, and in that contract they would put the words, "sine cera," without wax, sincere. So the man who is a sincere man is a man without sham or fraud or pretense: "without wax."

## THE PLUMBLINE. (725)

Amos 7:7, 8.

A certain man who was engaged in an extensive business had suspended from the ceiling in a conspicuous place in his office a plummet that reached almost to the floor. When asked why he had that there, he replied: "That it may remind me that I am to be honest, upright, straightforward in all my relations and dealings with people." When tempted by anyone to do something that was not strictly in accordance with the teachings of Holy Scripture and the dictates of his enlightened conscience he was accustomed to say: "See that plumbline. As it is true, perpendicular, upright, I must not swerve from that which is right." And thus it became an object lesson to all who saw it. Let the plumbline of God's word be regarded in every place of business that there may be no crooked dealings. Let it be regarded in every shop, in every factory, that people may not be deceived in what they buy. Let it be regarded in the world of politics, that there may be no such things as graft, bribery and the like.—Barnhart.

## PASSING INTEREST FOR PULPIT MENTION.

### UNWILLING SOLDIERS. (726)

The following facts may explain why Russia is losing so many battles:

"When the muster rolls of Russia's conscript army were taken from their shelves in the War Department here for the selection of the first Manchurian field force the Minister of the Interior insisted that 25 per cent. of the conscripts sent to fight should be Poles and Jews.

On the principle of proportional contribution those two categories should not have furnished together more than five per cent. If the advantage to military transport had been the end in view they should have sent even less; almost entirely they are domiciled in Russia's western provinces, furthest from the scene of the war. But when M. de Plehve interfered with the military officials' work his object was not exactly to give expert assistance for the rapid assemblage of an army within the nearest striking range of the enemy.

He regarded the mobilization as a good opportunity for lightening the almost unportable work of his department, which is responsible for internal order. He got a great number of the most vigorous Poles and Jews far out of the way, and for that consummation he was devoutly thankful to the war."—Our Hope.

### JEWS ESCAPE DRAFT. (727)

A Polish Jew, one of the Norge survivors, is quoted as saying: "A week or two ago we were ordered to Warsaw to be ready to be enrolled and go to the relief of Port Arthur. We not only hated the idea of fighting for Russia, but knew that as soon as we had left

our homes our wives and children would be expelled. We had little chance of returning alive, so we determined to escape. We adopted all sorts of disguises. Other people helped us.

"We reached Copenhagen and booked by the first steamer for America. I do not think that many of our people were saved, but I am certain they would rather be drowned than to have gone to Warsaw, leaving their wives and children to a horrible fate."

The speaker, an old, white haired man, tugged his beard fiercely as he spoke, his eyes gleaming with anger as he cursed Russia.

### FANATICISM OF JAPANESE. (728)

In comparison with the unwilling Russian soldiers it is interesting to compare the carelessness of life and body shown by the little Japanese. When volunteers are asked for any special perilous duty, those left behind are full of disappointment. One sailor who had volunteered to go on expedition which sank the ships to blockade Port Arthur, wrote a farewell letter home, stating that he expected to be killed. After his safe return he wrote apparently regretting his escape, and told of his efforts to join a second attempt. The secret of this bravery or fanaticism lies in their ancestral worship, and their belief that the honor of all past generations of his family reposes in him. That explains the suicide of so many when they are about to be captured by the Russians, notwithstanding the Japanese belief, shintoism, that the gods were not the creators of the world, but were themselves evolved from it, they seem to produce a faith or fanaticism that puts the faith of the ordinary Christian to shame.

## THE SUPPRESSION OF A FAITH.

(729)

It would almost seem that Russia is being punished for her national sins, in suppressing not only the Finns as a nation, but the Armenian religion, which certainly shows more and better fruit than the Russian church.

Under the title above, Mr. Charles de Kay in *The Outlook* (July Magazine Number) discusses vigorously the forcible suppression of the Armenian Church by Russia. He says:

It was a blunder to have precipitated this little trouble while so many others were hatching. But it is really only the culmination of a long series of attacks. There is something behind the bigotry of the Orthodox Church; there is a chord on which that bigotry can play. This is the jealousy of the bureaucratic government of an organization which has elements of popular strength. Among the Armenians the clergy, from the *Katholikos* down, is largely elective by the people; this democratic element offends the Russian as it does the Turk and Persian. Doubtless it accounts for the strength and tenacity of the Church through centuries of oppression; but it also creates a constant source of irritation to the tyranny of officials. . . . The feelings of the Armenians are not soothed by the fact that when the Russians first set covetous eyes on this part of Persia it was to the common Christianity among the Armenians that they appealed. Favorable terms were offered and accepted. The Armenians were valuable then as a counterpoise to Mohammedans, and it is not too much to say that long before 1804, when the Russians gained their first victory in this region over the Persians, Russian diplomacy had been making use of the Armenians to prepare the conquest. Now they are of no use, and they are brutally crushed like the Finns. If they will not obey, let them emigrate, and good riddance to them!

## DISASTROUS YEAR.

This will be known as the year of disasters; first the Iroquois theater, then the *Slocum* excursion loss and now comes the sinking of the *Norge*, equalling the *Slocum* tragedy. In the first two, the loss of life was largely due to man's greed, carelessness and lawlessness, and the putting the value of dollars higher than human lives; or to put the best light on, it was the gambling with safety of human lives for the sake of winning a few extra dollars.

But in the case of the *Norge* it was the result of the ordinary perils of navigation—driven out of her course in a storm. The redeeming feature was the heroic behaviour of the officers and the men of the *Norge*; only a few officers saved, while in the *Slocum* only a few were lost.

Some facts concerning the *Slocum* disaster are mentioned not because of their particular interest, but because they illustrate a spirit that is permeating business and social life to-day.

## LAWLESSNESS IN HIGH PLACES. (730)

A prominent officer in the inspection bureau once said to a subordinate about whom complaints were being made by ship owners, "The inspection service is elastic."

"What does that mean? That we press down on the little owner and let the rich owner off easy."

The officer said that such an answer was insubordination.

Supervising Inspector Uhler tells why the law is not obeyed in steamboat inspection:

"What is the use of having the laws? They no longer act as a deterrent. We go out, discover a boat with rotten life preservers, bad boilers and a dozen other things, which someone is operating in defiance of the law. This is punished by a heavy fine. That is the limit of our powers.

"Now what happens? The violator of the law appeals to a senator or a congressman and others high in political authority. The fine is reduced. I know of scores of cases where fines have been reduced from \$1,000 to \$20, and others from \$500 to \$10. The records will show cases where fines of \$1,500 have been reduced to \$25.

"Does any one suppose that the owner of a big excursion steamer cares for these fines, especially when to obey the law would mean the outlay of hundreds if not thousands of dollars? Of course not."

## LIVES VALUED AT \$1 APIECE. (731)

A good durable life preserver sells for 75c to \$1.50, and much less in quantities. The investigation showed that no less than 70 per cent. of the life preservers on the *Gen. Slocum* were thirteen years old; that only some 400 of these had ever been repaired; that in thirteen years the company owning the *Gen. Slocum* had bought only 1,500 new life preservers, while 5,100 life preservers were required on the two boats—*Grand Republic* and *Gen. Slocum*; that the life preservers on the ill-fated boat were passed only this spring by the steamboat inspectors.

And last it was ascertained that a number of the life preservers on which the doomed passengers of the *General Slocum* had to depend were once on an ancient excursion steamboat now retired and all but forgotten, and after having reposed in the hands of a junk dealer in this city for an indefinite period found their way on board the *General Slocum* to become the instrument of fate in drowning many of the persons whom the flames on the *General Slocum* could not get at to burn. These life preservers, like most of those that were bought for the *General Slocum* thirteen years ago, were old, rotten and mildewed and were filled with granulated cork that was rotten with age, too, and spilled like sawdust out of the rents that were made in the antique canvas covers by the mere efforts of the passengers to tie the wretched things about them.

A sermon might well be preached on "Respectable law breakers." The golf



player, automobile owner, who breaks laws, are as guilty as the workingman, and the workingman, who evades the law by going into the back door of saloons on Sunday when the law says they shall be closed, is as guilty as the man who goes into the back door of a man's residence. Different penalties are prescribed, but no law breaker is respectable.

### BRAVERY OF THE NORGE'S OFFICERS. (732)

Rockhall reef was known to every sailor on the north Atlantic and was marked plainly on the charts. A strong current sweeps in its direction and it is presumed, owing to indefinite knowledge, that the current drew the Norge to her grave, that a heavy mist prevented the lookouts from seeing the danger, and that there was no thought of Rockhall reef until the ship struck and the captain called out. A Norwegian girl, who was among the passengers of the steamer Norge picked up by the trawler *Salvia* and landed at Grimsby, says that the sailors on the steamer behaved splendidly. They would not let the men get in the boats until the women and children were in. She adds: "They would not enter themselves until we were all away, standing with their arms folded. We saw them go down with the ship. They were real heroes, every one of them."

The passengers who were piled in the boats were the fortunate ones to escape, while the unfortunates, who saw death near, clustered in the vicinity of the struggling mass, praying, surrounded by children, others supplicating aid from anyone and shrieking for permission to enter the boats, elbowing, fighting their way to the places from which the boats were lowered. The sound of grinding ceased and the bow of the Norge yawed as the steamer struggled to deep water. The sea rushed hungrily into the huge rent made by the rocks in the iron hull. Comparison has been made between the conduct of the Norge officers and the officers of the French liner which was lost two years ago. The latter fought for the life-boats for themselves.

### SUPERSTITION AMONG THE IGNORANT. (733)

We have not left the dark ages so far behind as we sometimes think. Like the devil-fish its superstition throws its tentacles out into the new century, and it would seem as if we needed another Martin Luther, and that we need not cross the ocean to find heathen practices and idols. The New York Sun says: One of the queer industries of the Italian quarter is the manufacture of wax models of various parts of the human body to be used as votive offerings to saints in gratitude for cures effected. On the feast day of St. Calogero, June 19, nearly a hundred of these memorials were piled on the gayly decorated shrine which was erected by the Sicilian

residents in Elizabeth street just below Broome.

In a big glass case there is a great display of the models. They are inexpressibly creepy, for a majority of them remain in the original corpse-like pallor of the wax. When they are ready for offering on the contemplated shrine they are not only tinted like a wax doll, but have modelled on them or painted the simulation of the disease from which the giver was cured.

Some of them look like the worst sort of colored plates in a surgical treatise. Nothing of horror is spared in realistic portrayal. But in their original state, in the glass case, the heap of heads and limbs has a particularly ghastly effect.

### IDOLATRY AMONG THE LEARNED. (734)

The foregoing involves only the means of artisans for gaining a living at the expense of the superstition of the ignorant. But no such worthy motive enlivens the mockery practiced by that highly educated and in many ways excellent man Archbishop Farley when he placed a jewelled golden crown upon the statue of Our Lady of Mount Carmel in Thomas Jefferson Park, between 112th and 114th streets recently. It was the first coronation of the kind in the history of America. Further significance is attached to the event because it took place in a public park. No such privilege has ever before been granted to the Catholic Church in America.

The two crowns of gold, one for the Virgin and the other for the Infant Jesus, were carried on satin pillows by attendants immediately preceding the Archbishop. The crowns are made of 18-karat gold decorated with precious stones. Pope Pius X sent an emerald surrounded by twenty-one diamonds; and Archbishop Farley gave a sapphire surrounded with fifteen pearls. A cross, containing five diamonds, each weighing two karats, and innumerable smaller ones, forms the apex of the large crown.

Rubies, amethysts, opals, sapphires, emeralds, and many other stones of less value are in each crown. The design of the crowns is of the early French kings, and they were made in Rome and are valued at \$5,000 or more. The jewels were given to the church by the parishioners and other Catholics.

### THE HAIR-TRIGGER FOREIGNER. (735)

Enraged at a reproof for knocking down a child in his haste, Salvatore Rossi shot and instantly killed Thomas Ryan, the child's father, during the rush of passengers to leave the ferryboat Baltimore, at the Pennsylvania Railroad terminal, Jersey City, recently. Another Italian shot and killed a street car conductor in Cleveland because he refused him a transfer. This may be mentioned in quoting "Unguarded Gates" in the July number.

## THE DIVORCE PROBLEM. (736)

A Detroit minister having directed attention to that city's divorce record, a newspaper prepared a table giving the number of marriages to one divorce in some of the principal cities of the United States during 1901.

CITY.	Marriages.	Divorces.	Marriages to one divorce.
Kansas City .....	1,704	420	4.0
San Francisco .....	3,656	846	4.3
Indianapolis .....	2,608	471	5.5
Providence .....	1,875	327	5.7
Cleveland .....	3,198	454	7.0
Cincinnati .....	3,518	405	8.6
Detroit .....	3,190	350	9.1
Chicago .....	16,684	1,808	9.2
Denver .....	1,918	162	11.8
New Orleans .....	2,104	151	13.9
Boston .....	6,312	446	14.1
Pittsburg .....	3,443	186	18.5
Washington .....	3,183	168	18.9
Philadelphia .....	9,912	492	20.1
Baltimore .....	4,890	170	28.1
Buffalo .....	3,448	88	39.1
New York .....	33,447	817	40.9

It has been shown that divorces are more numerous in the United States in proportion to the population than in any other country where the records are accessible, and that there have been years when more divorces have been granted in this country than in all other civilized countries put together. In 1870 it is said that 3.5 per cent. of the marriages ended in divorce; in 1880 the proportion was 4.8 per cent. and in 1890 it had increased to 6.2 per cent. In Indiana, in 1900, there was a divorce for every 5.7 marriages in the State.

## A HOME TRANSFORMED. (737)

Following are experiences of American Sunday School missionaries:

At the close of a tiresome day, some time since, I met a man in the woods and asked him if he could tell me where I could find a night's lodging.

"Go home with me," said he. "I'll be glad to have you stay with us over night."

I told him if it would in any way inconvenience his family I could go farther yet, if he would direct me; but he insisted, and I went with him to his little one-room log cabin home.

He said to his wife: "Here is a Sunday School man who has come to stay all night with us."

"Well," said the wife, snappishly, "I don't know what I'll cook, unless I cook this here young un."

The "young un" referred to was their only child, about 2 years old, and so covered with grime and dirt that I feared I should go hungry if nothing more palatable could be provided. Some potatoes, corn bread and molasses were found, however, and I fared tolerably.

Two sisters of the wife came to stay over night, and the three slept on the floor, while the husband and I slept on the only bed slats in the house, with a little straw bagging between them.

I paid 50 cents for that night's unrest and went on, thinking about that "young un" and thousands more just like him. I heard his mother swear before him many times; I saw his father give him tobacco, and I tried to pierce the hidden future and see that boy as a man. Not one bright spot could I see in his career. I then thought of the number growing up with similar surroundings, and of the future of that vicinity when these should rule. I shuddered and was disheartened. I tried to forget all about it, but could not.

As I drove along my mind would continually revert to that home. I tried to read, but on every page of the blessed Book would appear the picture of that neglected baby, with tobacco juice oozing from his mouth. I closed the Book and tried to listen to the singing of the birds, but every sound seemed to be an oath from that mother's lips. In my despair, I exclaimed:

"No hope! No hope! for that boy, nor that home!"

But ah! there is one power I had forgotten for the moment to take into consideration—the power of Jesus' shed blood to cleanse and keep clean. I had prayed in that home; I had told them of my Savior; I had left them a copy of God's Word; and today that husband and wife are consistent Christians; the baby is being cared for properly and taught the better way.—W. A. Hillis.

## TWO MOTIVES FOR CHURCH GOING.

A minister said to a parishioner: "It is pleasing to see you so regularly at church, but some one told me you did not go morning and evening for the same purpose. I do not understand."

"In the morning I go to church for my own good, in the evening for the good of others."

"Pardon me for asking you to explain your explanation."

"In the morning I go to engage in the public worship of God, and receive instruction from his Word. A man who gives his time to the study of the Scriptures is better qualified to interpret them than I who study them only at odd spells. I can learn more from his study of the Word in half an hour than from my own study in three hours. In the evening I go for the good of others. I make it my object to be courteous and cordial. Many attend church in the evening who are not able to come in the morning. Many of these are young; poor, sensitive, obscure, ignorant, or discouraged. It is doing good to make them welcome. A kindly word, a handshake, make the minister's sermon more effective. Much good can be done by members of the church by conscientious courtesy. In the morning, while I am courteous, my specialty is to worship God and hear his Word. In the evening, while I join in the worship, and pay attention to the sermon, my specialty is to help others by speaking and acting kindly. A Sabbath thus spent is pleasant in retrospect. I like to think not only of the useful thoughts of the minister, but of the bright smiles and thankful expressions elicited by cordiality."



## G. CAMPBELL MORGAN TO RETURN TO ENGLAND.

EXTRACT OF HIS FIRST ADDRESS IN HIS NEW CHURCH.

A cable received from Rev. G. Campbell Morgan says that he has decided to accept the pastorate of the Westminster Congregational Church, London, assuming the duties in the fall. This church occupies a strategic position in the heart of London. We rejoice that a man of Mr. Morgan's power and loyalty to God's Word shall be there. He will not be altogether lost to the American platform. This summer he will be at the Northfield conferences, and doubtless will make frequent visits in the years to come.

This decision was made before he had completed his temporary engagement at this church. From the *British Weekly* we learn that the subject of the first address was "The Evangel of Jesus Christ," and he at once arrested attention by the remark that a great revival of interest in evangelistic work is a distinctive mark of the new century. "There are still a few persons," he said, "who are without any such interest, and the kindest thing that can be said of them is that they are living in the mental mood of ten or twenty years ago. Some men are praying for an old-fashioned revival. Others are trying to forecast the lines of the next revival. I do not feel myself in sympathy with either, except on the broad lines of their petition. I never pray for an old-fashioned revival, for I do not want one. I want to be ready for God's next new thing. Nor do I want a new Evangel. Beneath both of these views there lies the great consciousness that a revival of some kind is the chief necessity of our age."

Dr. Morgan then proceeded to ask what is the Evangel, the Gospel, which we offer. "I believe," he said, "in the finality of the Christian revelation, and also that the New Testament as we have it is the authoritative interpretation of Christianity. If Christianity is but a phase in an evolutionary revelation, all that I have to say is out of place. If the documents of the New Testament are presently to be superseded, then I have no message. I believe that the documents of the New Testament will abide, and my appeal is to them rather than to any interpretation of them."

A STORY OF DR. DALE.

The preacher then pointed out that the Evangel is not in the first place a denunciation of sin, nor a pronouncement of punishment. It is an announcement of good news. "Dr. Dale once said to me in his study that he knew of only one man who had the right to speak of the possibility of a soul being lost. 'Who is that?' I inquired; and he answered, 'Dwight Lyman Moody. The reason is' that he never did it without tears in his voice, and never without passing on to proclaim how that man could be saved."

THE LORDSHIP OF CHRIST.

Dr. Morgan then asked: "What are the

principal notes of the true Evangel? (1) The proclamation of the Lordship of Christ. Come before the Gospel as a stranger, and you will see that it first says Jesus is Lord. It presents a great vision of the crowned King of men. That note has been strangely missing from a great deal of our Evangelistic teaching. The meaning of social, political, and national degeneracy is that we have lost the vision of the crowned Christ. We have admitted the idea that perhaps his ideals are unsuited for this hour. We ought to preach with a new emphasis the crown rights of Christ.

"A great difficulty of our time is to persuade men that they are sinners. Thousands and tens of thousands are totally unconscious of sin, and they can never be made conscious of it until they realize that Christ is Lord. The vision of Sinai never made me afraid in my life. I was born in a Christian home, brought up amidst Christian surroundings, and I cannot name the day when I received the new birth. It was a vision of the perfection of Christ which made me realize my own deep sinfulness. We must get away from comparison with each other, or with the average man—that dreadful average man who is ruining so many—and try ourselves by the standard of the All-Perfect Savior."

The other points on which Dr. Morgan insisted were: (2) The value of the mysterious and yet mighty dying of the Crowned One. "We point the sinner to the Cross. Men tell us nowadays that they cannot bear the hymns which speak of blood, such hymns as 'There is a fountain filled with blood,' and 'Not all the blood of beasts, on Jewish altars slain.' They are too refined for such hymns. But do we come to the Cross for refinement? No, we come to see there the dreadful character of our own sins. A bloodless Evangel is an insult to man, to say nothing of God. (3) The third thing is the resurrection and its explanation. We are not only pardoned by Christ's death, but actually saved by his life. (4) We preach also the perpetual presence of the Lord and Savior, the Risen One. The Apostles went about working, and he working with them. This is a great mystery, but it is also a fact which the Church has proved during nineteen centuries."

AN ETHICAL REVIVAL.

"The only point which I am disposed to criticise strongly in the forecasts of the next revival is the statement that the next revival will be ethical. Well, what was the last? I object to the implied reflection on other revivals. When was the last by the way? I do not know. Perhaps it was the great uprising of the seventies; perhaps it was the evangelical movement under Wesley. Surely these were all ethical revivals. If the thief is made honest, if the brutal man is made gentle, have we not there the very foundation of ethics? The next revival will be indeed ethical and social, but first of all it must be spiritual."

## HOMILETIC DEPARTMENT.

### GIST OF RECENT SERMONS BY LEADING PREACHERS.

Prepared by G. B. F. HALLOCK, D. D., Author of "The Homiletic Year."

#### ETHICS OF PRAYER.

"Shall not the judge of all the earth do right?"—Gen. 18:25.

"Men ought always to pray."—Luke 18:1.

These two Scriptures bring us into the realm of ethics, which has to do with the rightness and oughtness of things. When a man is ethically sound he is what he ought to be. Abraham, with holy boldness, applies the ethical test to God himself. He feels that it would be wrong to destroy the righteous with the wicked, and he is equally certain that it would be right to spare the many wicked for the sake of a few righteous. His horror at the thought of God's doing wrong and his approval of his doing right make him ask the question, "Shall not the Judge of all the earth do right?"

This gives us the divine side of prayer from an ethical point of view. Is it right for God to answer prayer? Does the "Judge of all the earth" do right when he gives audience to such petitioners as Abraham pleading for Sodom?

The second test gives us the human side of prayer from an ethical point of view. It answers the question, Who is ethically right, the infidel who boasts that he never bows the knee, or the Christian who prays? Is a prayerful life a moral life, and, conversely, is the prayerless life immoral? In other words, can one who refuses to pray be ethically sound in his relations to God and man? Jesus answers these questions: "Men ought always to pray." Prayer belongs to the realm of oughtness. It is an ethical proceeding, so that the institution which inveighs against praying is unethical in character.

I. God is King, and it is right for a king to hear and answer the petitions of his subjects. Prayerlessness ignores, if it does not despise, the ruler of the universe by refusing to consult or petition him about any need or grievance. The prayerless man has placed himself outside the pale of civilization by denying to the Ruler the right to hear the petitions of his subjects. If he admits that there is a God, while at the same time he denies that he hears prayer, he has brought his God down to the position of a petty savage Chieftain who lives for his own pleasure without regard for the welfare of his subjects. Prayerlessness is, therefore, a species of barbarism.

II. God is Judge, and it is right for a judge to hear and answer the prayer of a plaintiff. In the parable, the widow has a grievance against her adversary, and pleads that he shall be punished. Though the judge is unjust, his judicial position compels him to hear her plea, and her importunity constrains him to grant her petition. Now if any unjust judge is compelled by official position to hear the plea, and constrained by the importunity of the plaintiff to grant it, how much more will a just God

respect his judicial position and answer without demanding importunity!

It would not be right for a judge to forgive a man who had been proven guilty unless satisfaction to justice can be made. Without this satisfaction God could not be "just and the Justifier of him that believeth." Mercy without satisfaction to justice is a species of injustice. It may be based upon kindness, but that does not rid it of injustice. The guilty one has not been treated as he deserves, but if his guilt has been atoned for by another, then mercy is prompted by justice to forgive. "If we confess our sin, he is faithful and just to forgive."

To punish sin after it has been atoned for would be an injustice to the atoner and unkindness to the one who has confessed the sin and accepted atonement. "With his stripes we are healed."

III. God is Friend, and it is right for one friend to hear and answer the appeal of another friend. In Luke 2:5-8 we have these words of Jesus, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him." This takes up a step beyond the parable of judgment. If we have confessed sin and received forgiveness, we have become friends of God. Abraham approached God as a friend comes to a friend. A friend on a journey applies to a friend for bread, and the friend, not having it, goes to his friend and requests a loan of three loaves.

The one thing in this parable which appears at first glance to be harsh is the refusal of the friend to rise at midnight and give bread, lest he should disturb his children. And yet that apparent harshness goes to confirm the fact that we believe it is right for one friend to answer another friend's prayer, even though it puts him to inconvenience. Will the opponent of prayer deprive God of the right and privilege of responding to friendship, that he may supply the needs of his friends who call upon him? Friendship justly claims the right to help friendship. And to deny to God what we concede to man is unreasonable.

IV. God is Father, and it is right for a father to hear and answer the cry of his child. If you confess the Fatherhood of God and then deny that he is influenced by the cry of his child, you would degrade him below the level of the beasts of the field and the birds of the air, for they heed the cry of their young in distress and hasten to their relief. So right is it for the Father to hear the prayer of his child, that the universal consciousness of mankind gives him no option. He must hear it, or be branded as infamously heartless. Even pagan ethics demand it. For a parent to be insensible to the cry of his child is a sign of insanity, mental or moral.



The father has, of course, the right to use his superior wisdom in deciding whether or not the child's request shall be granted. He has no right to give poison to his child because he cries for the beautiful package that contains it, but he is compelled to answer the cry by "yes" or "no." He has no right to be insensible or indifferent to it.

Dr. Weston has said that prayer is not ordering God in an arbitrary way to do our bidding.

For a father to give to a child whatever whim or fancy or selfish desire might prompt him to ask, would be to injure the child and make the order of home give place to anarchy of discordant demands.

It is right that children should come to their parents, not only with words of gratitude and loving appreciation but with any burden of need. It is right for children to be guided and supplied by parental wisdom and wealth. It would give a loving father great pain to learn that one of his children had decided never to ask him for anything else. It would be an aspersion upon his love and friendship. Prayerlessness, therefore, proves an unfilial state of mind.

Not to pray is, therefore, to live an unethical life in our relations to God and man, in that we are not doing what we ought to do. To pray in the name of Jesus Christ is to be imbued with the power of the King of the universe, to receive pardon from the "Judge of all the earth," to be supplied with the bounty of the richest friend in the world, and to have the constant care of a loving Father.—Rev. A. C. Dixon, D. D.

### GOD'S PERFECTING OF LIFE.

Text: Ps. 138:8.—"The Lord will perfect that which concerneth me."

God has a great thought concerning each of us. Upon this physical basis he means to rear a life that will reach up to the skies and will be so beautiful and beneficent, so broad in sympathy, so fruitful in divine ministries, so exalted in character, that through the years it will grow into the temple beautiful, adorned with all the graces that will at last bring us into the image glorious of God himself. While God in his omniscience knows what the life will be, how it will come out in the end, yet we have learned that we determine our own destinies by the choices that we make, by the lives that we live, by the laws that we obey or disobey.

Some have affirmed that it would have been better if man had never been created a free agent, and given the power of choice. But man, as a clock run by a spring, is one thing, and man endowed with the kingly power of choice, having dominion over all the earth, rising into Godlikeness, is another thing, a God-like thing. Now how can God take this life and train it and develop it and finally perfect it, and transform it into his own image?

I. In order to develop your life and mine and make it what it ought to be, God began ages ago to plan and labor with reference to your life today. God brings to bear upon us

the best that all the centuries have been able to bring forth. All the toil and the struggle, and the battles and the tragedies are summed up in us. We are the result of the best thinking, and the best doing, and the best agonizing, of the best men of all times. We are what we are because of Christian fathers and mothers, because of the family altar in the old home, and the inspirations that we have received from Christian teachers, and from God's children, who have walked as good angels by our side in humble disguise. In the perfecting of our life today, God is using all the weapons the ages have forged, and all the discoveries and inventions and all the learning and the spiritual experiences of the generations who have gone before.

II. God uses as a second great agency for the perfecting of our lives these inspirations that transform our souls. From some divine place there must come sweeping in upon the soul tides of inspiration, teaching us that there is something higher and better beyond us.

Miss Sullivan, the teacher, sought to open up communication with the darkened mind of Helen Keller. Now this is just what God is seeking to do; he is trying to find a way to open up communication with the darkened mind of man. He is seeking in a thousand ways to communicate to the soul of man a true knowledge of his love and grace to teach him to spell out slowly the meaning of all things in the life around him. When Henry Ward Beecher came in contact with Jesus he became a new man, the old dullness and old ideas of life gradually passed away. When a man comes to understand that God is trying to speak to him and reveal to him his mission and his immortal destiny and to fire his soul with a great passion to live and labor to some great thing, then his life is changed and he becomes a different kind of a man.

Brother man, if your soul is not on fire, and if you have not a consuming desire to live to do good, you have not yet really found your mission. Unless there has come to each of you some great inspiration, some consuming desire to use your life for God and the good of your fellowmen, you have not yet understood your life's purpose.

III. Then again, God uses ideals as a third agency in the perfecting of our lives. Our inspirations are behind us; our ideals are before us, beckoning us on. God opens up communication and reveals to us the meaning of life, our eternal destinies, that our future is being determined during these days here at the beginning of our immortal career. And then God sets before us the ideal life Jesus chose, and says, "Copy that."

If you should go into the Louvre at Paris you would find there students from all parts of the world, studying and copying the works of the great masters. As you look over their shoulders you see that some are making very imperfect sketches, while others further on imitate better the copy before them. Some of God's children are following the copy poorly, little resemblance between them and the divine model.

But though we fail and sometimes make

miserable work of it, let us keep our eyes on the copy nevertheless, and not be discouraged. Maybe after many failures we will resemble somewhat the Master life. Let us keep Christ, the ideal man, ever before us, and take him as our model.

IV. The fourth divine agency in the perfecting of life is service. Inspirations and ideals are useless unless there is service. Jesus Christ spent more of his earthly ministry in bringing to twelve men new inspirations and ideals, and then sent them out into the world to begin their service, and finally the ignorant peasant men of Galilee turned the world upside down. These inspirations and ideals that are set before us must be put into practice. Our faith will grow strong only as it is manifested through faithful service.

V. There is a fifth agent that God uses for the perfection of our lives, and that is discipline.

Christianity introduces a man to conflict. It provides weapons for his warfare, but he has to use them on the battlefield.

Where does God's part come in then, you say? God's part comes in in equipping us with a goodly heritage, in furnishing us with inspirations, in setting before us lofty ideals, in furnishing opportunities for service, in walking by our side and assuring us of his sympathy, in sending us these good angels, our friends, who encourage us in the fight, in furnishing us such ministers as these that we may keep up the battle even to the end, and come off more than conquerors.

Then, too, there is the discipline of sorrow. Even the dumb beast learns its lesson in pain. When we are well, we feel strong enough to bear our burdens on our own broad shoulders; but when sorrow comes we instinctively reach out our hands to God for help.

Yes, brother man, God has a great thought for your life. He means to make your life a glorious life. To this end he has endowed you with all the precious inheritance of the past. He is setting before you new inspirations that you may see some new vision and come into some splendid purpose. He sets before you new ideals and he came himself and lived as a man in human flesh that you might have an ideal life to copy. He sets you at work in this world and perfects your life in service. And through the tears and the heartaches, and the anguish of life, he means to teach us our best lessons and perfect us in the school of trial. God gives to every man a splendid chance and the rest remains with him.

Now, brother man, are you doing your part? Are you working with God? Are you giving him an opportunity to perfect that which concerneth you? If so, then God will bring out the divine and you will leave behind you your sins and follies, and through the years you will grow humble in spirit and sweet in soul, and come finally into the image beautiful of God himself.—Rev. Robert A. George, Cleveland, Ohio.

#### GOD'S CARE FOR HIS PEOPLE.

Text: "Kept by the power of God."—1 Peter 1:5.

I. God's care for all his creatures. God's

universe is "kept by the power of God." Heaven and earth, the waters under the earth, stars in their courses, summer and winter, seed time and harvest, all are directed by God's hand. Nothing is too small to be forgotten by God. The same power which reared the Alps or the Andes looks after the mole-hill in our field. The same hand which poured out the Amazon and the Mississippi, directs a drop of dew to a daisy. The same care which provides food for the mighty elephant attends to the wants of myriads of creatures too tiny for us to see.

II. God's providential care of his people. "He careth for you." "If God so care for the grass of the field, which today is, and tomorrow is cast into the oven," will he not care for you, and the smallest details of your life?

We are kept by the power of God, and preserved in our bodies. Truly ought we to thank God not only for our creation, but for our preservation, and all the blessings of this life. We take the common place events of our daily life as a matter of course, yet they are full of danger, and it is only by God's mercy that we are preserved—kept by the power of God. The wind blowing through a chink, the prick of a needle, the slipping of a foot, a journey by horse or rail, the food we eat, the water we drink, all these may cause us danger or death. We are safe because we are kept by the power of God.

A certain saint of old was chosen head of a monastery. His strict life caused many of his brethren to hate him, and plot his destruction. One day a monk brought him a cup of wine which was poisoned. Before accepting it, the saint, as usual, blessed the cup, making the sign of the cross, when the guilty man dropped it from his hand, and the poisoned wine was spilt. If we accept the events of our life in a spirit of prayer and thanksgiving, nothing can harm us—the bitter poison of our enemies shall be cast aside.

We are kept by the power of God, and preserved in our souls. Rightly do we pray that God will keep us both outwardly in our bodies and inwardly in our souls.

We are kept by the power of God in peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee." We can be sorrowful, yet always rejoicing. As long as we have the peace of God, nothing can come amiss. "We are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," and "who is he that can harm you if ye be followers of that which is good?"

We are kept by the power of God in purity. In the midst of a world of uncleanness and sin, we can be unspotted from the world, as the birds which fly highest have no stain of the dust of earth upon them. Milton tells us of his stay on the Continent in these words: "I take God, to witness that in all those places where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually before me, that, though I might escape the eyes of men, I certainly could not the eyes of God." As God kept Lot and Joseph and Daniel and the three holy children from the temptations of



lust, the lions of persecution, the fires of cruelty, so he will keep us, and "we shall be more than conquerors, through him who loved us."

III. Lesson. The knowledge that we are kept by the power of God both in body and soul should make us brave, trustful, contented. If we can truly believe we are safe in God's keeping, we cannot fear, or be over anxious. Why should we vex ourselves about the future? We are dead to yesterday, we are not yet born to tomorrow. Let us live to God today, do our duty today, bear our burden today, knowing that we are "kept by the power of God through faith unto the salvation ready to be revealed in the last time."—Rev. H. J. Wilmot-Buxton, M. A.

### MEDITATION AND BIBLE STUDY.

Text: "My meditation of him shall be sweet: I will be glad in the Lord."—Psalms 104:34.

Christianity is, first and foremost, a matter not of spiritual activity, but of spiritual condition and of spiritual relation to God. Stress is laid preeminently on a right attitude of the soul to God. We must be in order to do. For this right relation and condition of soul one thing above all others is necessary: solitude, and yet a solitude that is not solitary, but that is filled with God. Solitude apart from God leads to a morbid condition; solitude spent with God is the secret of life's freshness and fragrance, force and glory.

#### I. The need of meditation.

1. We need meditation for progress in the spiritual life; progress, first, in knowledge, in the knowledge of God. It is impossible to know God unless we come alone with him through his word.

For progress in power we also need meditation. Power over sin, and power in service will only be obtained in proportion as we are alone with God. The secret of a great deal of weakness is found just at this point; we did not take time to be with God beforehand.

Progress in usefulness is also guaranteed only by meditation. We can only do as we are, and it is a solemn thing for every Christian worker that we can only lead so far as we ourselves go.

2. But for protection, as well as for progress in the Christian life, we need meditation. Protection against superficiality. In the hurry and rush, in the activity, the hurry, flurry, worry, and scurry of life, there is constant temptation to superficiality of experience. In the Church of England men are ticketed under three adjectives. They are called High Churchmen, and Low Churchmen, and Broad Churchmen. The late Archbishop of Canterbury once said: "What we need rather is deep Churchmen."

We also need protection against lowering the standard of our Christian life and the methods of our Christian work. There is a constant temptation to this. But remember the word, "See that thou make the

things according to the pattern shown thee in the mount." If you do not go to the mount, you will never see the pattern.

#### II. The method of meditation.

In the common version of the Old Testament "meditate" is used to translate two Hebrew words, one of which means "to think," and the other "to speak." Spiritual meditation is a combination of thinking and speaking. "I will muse upon all thy works," says the psalmist, and that word translated "muse" is one of the words also rendered "meditate." Christians ought to be musing, thinking of Christ.

Then there is the other side; speaking. The Hebrew word rendered "speak" or "talk" and "meditation," means thinking about God and talking to God. Letting the mind ponder some revelation of his will in his word, and then telling him about it, turning it into prayer, into counsel, into warning, whatever it may be: that is meditation.

#### III. The object of meditation.

You notice in the common version, "My meditation of him." That suggests the object of our meditation. I have looked up every Scripture where anything like meditation is mentioned, and I find that we are never once told to meditate upon sin.

Again we are never told to meditate upon ourselves. Introspection is one of the most harmful things in the Christian life. Be occupied with Christ, not with self.

Upon what, then, are we to meditate? There are three aspects of meditation put before us in God's word. We are to meditate upon God's works. Then we are to meditate upon God's law. But that is not all, because our text tells us that we are to meditate upon God himself, "My meditation of him."

Yet perhaps some one says, "But surely we ought to know ourselves." True, but self-knowledge is only found in the knowledge of Christ. "In thy light shall we see light." I do not know the wiles and the deceits of the devil. If I watch him, I shall have nothing else to do; and if I look into my own heart I shall have no time for anything else. But if I am occupied with Christ, he will remind me when the danger is coming.

#### IV. The individuality of meditation.

I emphasize "my" meditation. It may be uncommonly poor compared with those of all these fathers in God, but it is my own, and one little word that you get from God yourself is of infinitely more value to you than the best from other men.

#### V. The outcome of meditation.

1. The first outcome of meditation on God's Word will be peace. "Great peace have they that love thy law, and nothing shall cause them to stumble." When the soul is occupied with God in personal first-hand meditation, it brings into the soul a sense of peace and satisfaction.

2. The next outcome will be prayer. It is wonderful how prayer and the Bible are connected. Meditation is the fuel of the

fire of prayer. So if you would pray, meditate, as also if you would meditate, pray.

3. Purity is another outcome. It is wonderful how the Word of God cleanses.

4. Power is another outcome of the meditation on God's Word.

5. The next part of the outcome is perception. A Christian on his knees sees further than the philosopher on his tiptoes." Spiritual perception comes through meditation on God's Word.

6. Another outcome is spiritual progress. We want to be ever growing and growing. "The righteous shall hold on his way and he that hath clean hands shall be stronger and stronger." "The path of the just is as a shining light that shineth more and more." "They glory on from strength to strength, from glory to glory."

7. Lastly, meditation will give us pleasure. "My meditation of him shall be sweet."

#### VI. Hints about meditation.

First, we should have a definite time for meditation. Some prefer the morning; others prefer, like Isaac, to go out and meditate at eventide; others may find it better at mid-day. But there should be a definite time, however short.

My second hint is this: For meditation you should have one Bible, unmarked, used for that purpose alone.

But when you have your unmarked Bible, and your definite time, how shall you commence? First, by lifting up your heart to God for the Holy Spirit to teach you. Then ask to be guided to a definite thought for yourself. When the thought has been given to you, let your mind dwell upon it, brood over it. Is it a warning?—heed it. Is it a precept?—follow it. Is it a counsel?—accept it. Is it a promise?—pled it. Is it an experience of some other saint?—ask that it may be reproduced in your life. Is it a command?—obey it. See that it is for yourself, and then use it as a leverage for prayer. Then yield the whole soul in surrender to the power of that truth, and trust God to reproduce it in your life that day. So will you know the value of meditation.—Rev. W. H. Griffith Thomas, D. D., London, England.

#### FAITH.

Text: "Without faith it is impossible to please him."—Heb. 11:6.

The text is short and to the point. Can it be true? If it is, some people are wasting a lot of valuable time, and costly effort. Faith does not enter into their transactions. They ignore faith. They ridicule it. They regard it as an element of weakness. Their boast is that they are emancipated from such a silly superstition. Yet here is a man saying that without faith it is impossible to please God. The writer does not mince matters. He is not eulogizing doubt. He has no respect for infidelity. He regards unbelief as a disease, and has no more respect for it than a physician for smallpox or typhoid fever. Disease is not something to commend, but to combat and exterminate; and doubt is disease.

Faith is health. It is moral soundness. It is vigor and power, sanity and sanctity; and without faith it is impossible to please God. Faith is what God seeks in every human life. There may be considerable culture, but if there be no faith, God is not pleased. There may be considerable activity, but if there is no faith, God is not pleased. There may be prayers and praise and generous giving, but, lacking faith, there is no worship.

#### I. The importance of faith.

A man's faith is his acquisition of God. Without faith it is impossible to please him, because without faith it is impossible to have him. Faith acquires God. No man can possess God who denies him.

A man's faith is his estimate of God. No one has a bigger God than he believes, for faith is vision.

A man's faith is God's opportunity. Faith must throw the lock and open the door, if God is to enter. Faith is God's chance to bless us, and because it is, without faith it is impossible to please him.

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life. Hence, we find Christ magnifying faith.

#### II. Faith is not common.

Those of us who profess to have it, and who seek to increase what we have, must confess that doubt mingles with faith. Our faith is weak and wavering, and often goes lame. Like the man in the gospel story, the best we can do is to pray "Lord, I believe; help thou mine unbelief."

Then there are those who do not even profess faith. They are not in the opposition, but they do not believe. They have no particular reason to give. They are simply not convinced. Religion fails to appeal to them. It is no attraction. They lack faith, and it would be as sensible to try to see with your nose, or hear with your foot, as to try to apprehend God without faith.

Again, there are those who ridicule faith. They regard it as a sign of intellectual decrepitude. A man said to a friend of mine: "I am too much of a New Yorker to go to church." What he meant was that he was too closely akin to the animal Balaam was in the habit of riding. It is pleasant conceit with such people that all the religious are weak-minded.

It is quite the fashion nowadays to abolish the supernatural. The supernatural is the spiritual realm, and it can be entered only by faith. It would be easier to see with the mouth, or hear with the eyes, than to find God with the senses.

We may rest assured that faith and reason, when rightly related, are not in conflict. For faith, the supernatural is the natural. It is faith's medium, its native air. Therefore the incomprehensible, instead of destroying or preventing faith, permits it. It creates faith. It demands faith. It is faith's glory. Nevertheless, faith is not common. Today there is a



deal of doubt, both within and without the church.

### III. The evidences.

The lack of faith is not due to a lack of evidence. The reason men doubt God is not due to the absence of convincing proof of his existence.

Let me mention four witnesses whose testimony ought to make faith possible for anyone who is not wilfully skeptical:

1. The first is the Bible. When we consider the character of its composition and contents, the marvelous manner in which it has been preserved, the effect of its teaching on the world, its transforming power, and the high regard in which it is held by millions of the best people, its testimony is deserving of attention. There is no other such book. It will stand the most scrutinizing investigation. It is "the impregnable rock of Sacred Scripture." The Bible proves that faith is not unreasonable.

2. A second witness is Christ. Christ is. Christ is a reality. He is historic. He is alive in the lives of his followers. He is the highest climb the race has made toward God. He is the greatest and best of men. His teachings need no theory of inspiration to prove them. They are axiomatic. Christianity has Christ. Christ proves Christianity.

3. The third witness is the church. It is imperfect to be sure, but indispensable in all valuable efforts to uplift the world. The church is not built on a lie. If one believes in education, philanthropy, good government, charity, decent society, he must believe in the church. The church is evidence enough for faith in the worth of Christianity.

4. The fourth witness is Christian experience. It is the testimony of people who have tried Christianity. Whenever we wish to know anything we go to one who knows. We seek an expert. "I know whom I have believed." Christian experience pronounces faith reasonable.

Here, then, are four witnesses—the Bible, the Christ, the Church, the Christian experience. The evidence is sufficient. If they will not believe these, they will not believe any. After some of Christ's most striking miracles there were those who would not believe. Even the raising of Lazarus from the dead was not all-convincing. The cause of doubt is not the lack of evidence.

### IV. The causes of doubt.

I am not willing to consider all who lack faith as bad. I am not ready to charge dishonesty upon all who doubt. Here is a man who does not believe in a hell of literal fire, but he imagines that to be a Christian he must, and so he remains outside and doubts. He confounds Christianity with an impossible dogma.

Evidently those who class themselves as doubters for such reasons as these are not doubters at all. They have faith, and should rank with believers.

1. Some doubt because their hearts are hardened. They have heard and resisted. They have repeated the process until the spiritual sense has atrophied through disuse.

2. Others doubt because of skeptical training. They have grown up in an atmosphere of unbelief.

3. Others doubt from lack of sense. This is Christ's diagnosis: "O fools and slow of heart to believe." Jesus did not regard doubt as a sign of mental vigor. With him it was an evidence of stupidity, a sure mark of mediocrity.

4. There are those who do not believe because religion is distasteful. One who is doing wrong does not care to be rebuked. He doubts because it is more convenient.

5. There is still another class whose doubt the Bible explains when it speaks of those who are not of the redeemed. Christianity does not teach that everyone will be saved. It is not universalism. One may live in America without being an American citizen. One may enjoy the privileges of the Gospel without being a Christian. He who fires on the flag is not a citizen but an enemy. He who rejects Christ can hardly be called Christ's disciple.

6. Then there are many like those described by the prophet Habakkuk, who believe not because they "will not believe." They had no particular reason. There is nothing in the way but their will. After all this is the supreme barrier, for "with the heart man believeth unto righteousness." Anyone can believe who wills to believe, or wants to believe.

### V. The call for faith.

Over against all this God calls for faith, and without it it is impossible to please him. The demand for faith was never more urgent than at present. The people who represent God must believe in him. They may have energy, culture, ability, wealth, position, but they must have faith. They must believe in something. They must get away from hard materialism and sordid calculations, and venture out on trust, and wait, enduring as though seeing him who is invisible. Faith is a matter of prime importance.

Discredit your doubts and honor your faiths. Believe! You can. God never asks for that which is impossible. Give up your intellectual pride, ride down your difficulties, break with sin, bend your stubborn will, and have faith in God. "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of Faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."—Rev. James I. Vance, D. D.

### THE VALUE OF DREAMS

Text: "And he dreamed."—Gen. 28:12.

What about dreams? They come as visions of the night, so distinct and startling that they serve us with comfort or distress through many wakeful hours, or so dim and fleeting that the memory of them vanishes with the morning. They are not always welcome, but they are sometimes unavoidable. One boy announced that he was fond of them in their goriest garb, explaining that they were kind of interesting, yet the most of us prefer to take our sleep without them—straight.

But as they come have they no meaning, purpose? Are they to be dismissed from our minds as "Only dreams?" or are they to be regarded with everything else in our human life as of some positive, practical use?

I. Dreams may have some physiological value. They are possibly symptoms of disease. They advertise indigestion. Nightmare sometimes announces nervous prostration or pressure upon vital organs induced by unnatural posture in sleep. Whatever their occasion dreams are indications to be consulted in the interests of health.

II. Dreams, too, have some psychological value. They are mental facts to be taken into account in the construction of mental science. Are they not evidence of the occasional if not perpetual continuity of our thinking? Does the mind truly sleep with the body? How does it come that the perplexing problems of the evening issue with clear solution in the morning? It is no uncommon thing for a minister to sermonize while he sleeps, as it is not more uncommon for his people to sleep while he sermonizes. The two states in succession may have their casual relation, but the first, to be sure, is not without significance bearing on intellectual procession. Was the mind active without interruption or was it merely renewed with rest and qualified to take up its tasks with keener power? The sub-consciousness that is suggested has its strongest witness perhaps in dreams.

III. The main interest with dreams is their value bearing upon morals and religion. For one thing they serve as witnesses to our present character. They are not accidental or foreign to our natures. They illustrate the law of cause and effect and in general are announcement of self. They commonly take their setting from familiar circumstances. Jacob's ladder to heaven was the shadow of the rocky stairway framed before his eyes when he lay down at sunset for his rest. Pharaoh in his vision saw corn and kine, both distinctive products of his land, and associated them with the national Nile. Peter, waiting hungry upon the housetop, got his sight of provisions for a meal.

But there is more in dreams than their setting. The main concern is for their contents, and only a brief inspection is needed to show they expose our personal quality. They are often the occasion of surprise, shocking or grateful. They show a sub-stream in our composition of which we were not previously aware. The self-control, the self-conceit we are capable of, waking, is abandoned in sleep. Objectionable symptoms can be suppressed or concealed by day, but with the night, when we "lose ourselves," we say, in slumber, they seize their opportunity to emerge upon our view and offer their sure testimony. The miser dreams of gold; the libertine of lust; the dude of dress; the prince of powers. What they are determines what they find in their sleep, their natures being put into true expression.

But dreams are apt to be more than announcements. They serve as agents for injury. They sometimes suggest evil, and by repetition make us familiar with it and so indifferent to its quality or even hospitable to its suggestion. The devil approaches his victims in sleep and finds them receptive, when in their conscious hours they would resist him to the last. Milton's story is recalled of the temptation in Eden, where with easy understanding Satan is

"Squat like a toad, close to the ear of Eve,  
Assaying by his devilish art to reach  
The organs of her fancy and with them  
forge  
Illusions as he list, phantoms and dreams."

But are we helpless in our sleep, passive only and involuntary? Responsibility is surely not dethroned. Experience will testify that conscience is not altogether quiescent, that the will is capable of some consent or resistance. Personality is not designed ever to be strictly a mere machine to be played on. Anyway, there is the Holy Spirit of God more present, more persuasive, more powerful, than any demon, and his activity in our behalf is not to be discredited or underestimated. Perhaps he can do his work more surely and favorably as we are asleep than when we are awake. Then it is that distraction and resistance are least in force. One divine does not hesitate to suggest that regeneration may occur in sleep and there are many to give his testimony their sanction. The Holy Spirit has resources little subject to our measurement, and it takes a bold hand to attempt to confine his ministry.

IV. Dreams are occasionally vehicles of warnings and encouragements. The Scriptures are full of instances, and the number could be indefinitely multiplied beyond. A mother, overtaxed with the care of her child and tempted to irritation and repining, dreamed that she had put it to death by drowning. Out of the horror of her imagined deed she woke to clasp her little one with an ecstasy of relief and yearning and was glad to do the part of fond mother evermore. Bunyan told that he was moved by visions of the night to flee from the wrath to come, and John Newton testified that in the same way he was recovered from serious backsliding.

There are dreams, too, for comfort. The dear ones we have "Loved long since and lost awhile" come back to us in our sleep and renew the sweet converse of previous years. The child we gave up to God with grief, perhaps with bitterness, nestles once more in our arms. The mother is not merely in heaven after all. She is at home with us again. Sometimes we are transported ourselves. Like any saint of old, we are caught up to the third heaven and are afforded sights and sounds of things too great for speech, and we can only count the experience some foretastes of eternal bliss. We wake to find our arms still empty and the homestead furnished with many a vacant chair; we wake to begin over again



the toils and trials inevitable to our earthly lot, but the impression of a dream abides with us, a healing, hallowing token from God, and the determination with us deepens to wait patiently till our change comes and we are free to inherit the full advantages of the life to come.

Too much value is not to be put upon dreams, nor too little. Nothing in our human experience is to be treated as of no account. Facts of whatever kind, and dreams are facts, are designed for our intelligent and honest and practical consideration. Let us listen to the testimony of our passive moods, to the voices heard in sleep. They may be no more than "the loose debris of past experiences," but even floating fragments on the current of our consciousness have some appreciable worth. Waste is discouraged as criminal. Even the bye-products of our natures are to be made use of. Grace clings, perhaps, to humblest, most fleeting forms, and there is wisdom in approaching the strain of the song and singing:

"Yet in my dreams I'd be  
Nearer, my God, to thee,  
Nearer to thee!"

—Rev. W. H. Lowry, D. D.

### THE KING OF MANY CROWNS.

Text: "On his head were many crowns."  
—Rev. 19:12.

A new vision appears to the eye of the Seer. Heaven opens and a conqueror is seated on a white horse, and riding at the head of the armies of Heaven. This Great Personage is Jesus Christ.

On earth they offered him a crown; but he would not have it. All crowns are his. Yet they succeeded in putting a crown on his head; but it was a thorny one. How changed his aspect now! He appears as a Conqueror, who has vanquished many foes, and shall yet overcome every hand raised against him. But he also appears the supreme of Kings. Let us think of the crowns that adorn his head.

I. He wears the crown of nature's empire. In the absence of the light of revelation many and absurd were the theories held even by thinkers of the origin of things. Atheism had no higher conception of that origin than chance.

As the light of revelation spreads, the divine origin of all things becomes more and more known. In the fuller light of that revelation men everywhere are coming to see that the Great Former of the Universe is none other than he who is man's Saviour, and who, as the many-crowned King, now appears to the eye of the Seer.

The Empire of Nature is marvelous in its government. It is a system of empires, acting in the most perfect harmony the one with the other; but over them all is one controlling Mind. This Mighty One is Jesus. The government of nature is upon his shoulders. By him all things consist.

But what power he had over nature while

he sojourned among men! When did it ever fail to hearken to his command? In obedience to his command water becomes wine, bread and fish multiply. At his bidding the storm hushes, and the waves are still; eyesight comes into blind eyes, and strength and agility into lame limbs. At his command the barren fig tree dies; but the widow's son and the brother of Martha and Mary awake from death's sleep as he bids them rise. Nature with many voices speaks of the sovereignty of Jesus over it.

II. He wears the crown of the empire of mind. There have appeared great intellects that have exercised regnant power over the minds of multitudes. There have been and are those who by the might of their intellects have elevated themselves to the position of rule in the domain of mind. But the greatest of these is not to be named alongside of Jesus. As the picture is but the expression of the artist's thought, as the cathedral, a marvel of human genius, is but the expression of the architect's conception of such a structure, so is the universe but an expression of the thought of Christ.

The sovereignty of Christ in the realm of mind does not prevent misconceptions of truth, or antagonism thereto. Let us not fear the assaults of unbelievers upon our religion. He who wears the crown of the Empire of Mind can raise up in obscurity a thinker the might of whose logic can put to flight the staunchest foe.

III. He wears the crown of the moral world. There is here the kingdom of evil. It has been long the antagonist of God. Its agents assail men and seek to make them its subjects. They are mighty and seem as if irresistible. But they can be conquered. There is one mightier than all the forces of that kingdom, even Jesus. Before him devils tremble, and do his bidding.

He has legislated for the moral world. Yet shall redeemed men cast their crowns at the feet of Jesus, ascribing to him the glory of their liberation from sin.

IV. He wears the crown of the political realm. Early did the Church meet with political antagonism. Indeed, the fierceness of the opposition seemed so great as if the Church must disappear from the earth.

How often in its history has the situation of the Church been alarming because of political enmity! But how gloriously has she ever triumphed! Christ is King of kings and Lord of lords. Yet shall all rulers and their peoples come bending to him.

V. He wears the crown of the spirit realm. There is an unseen universe of intelligent beings. There is the realm of fallen angels. They are in revolt against God. But they are subservient to Christ, however unwilling. Christ is their King. They must obey him now. More than once while on earth did he show his power over them.

He reigns in Heaven. The armies of the sky are at his command. Cherubim and Seraphim acknowledge his supremacy. He sends the angels to wait on his saints.

What a marvelous King is he who rides the white horse as leader of the hosts of

heaven! What need he fear who has such an one as his friend? What need the Church fear since he who has such resources at his disposal is on her side?—Rev. William Downey, D. D.

### THE ART OF FORGETTING.

Text: "Brethren, I count not myself yet to have laid hold: But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Most men do not feel the need of apostolic precept or example to help them forget. Life is filled with petty annoyances and grave tragedies that follow our failure to remember important things. Books are read, systems studied and schools attended to secure for recollection a moderate degree of reliability. In spite of all, most men confess, with Shakespeare, "I remember a mass of things, but not distinctly." But does not this confession disclose a fault? We have not yet learned the truth of Thomas Fuller's quaint saying, that "Memory, like a purse, if it be over-full that it cannot shut, all will drop out of it." All time spent in remembering petty and useless things subtracts from man's limited opportunities for recollecting matters of vital importance. Bayard Taylor used to complain of the inconvenient and embarrassing tenacity of his memory for even the most trifling and foolish things. No memory can hold at all times everything it has received. If the greater things of life are to be remembered we must forget a mass of lesser ones. Overcrowding is as fatal to good harvests as weeds. Even the good must be sacrificed to the best. The test of the best memory is therefore the possession of the negative capability of forgetting the things that are behind, that we may stretch forward in the race toward the things which are before. Whatever hinders true progress ought to be forgotten.

The true philosophy of the art of forgetting is given by the apostle in the text: "This one thing I do, forgetting, etc." Paul pictures himself as an athlete running a race. He is oblivious to all that is behind him; for his eyes are fixed upon the goal-post and prize before him, toward which he runs with all his might. The way to forget things that hinder life's forward movements is not by resolution, or promise, of self-condemnation. We cannot scold or scourge ourselves into oblivion. The very struggles one makes to forget will only insure remembering. To perform with all urgency the duty for to-day, and to set the mind upon higher achievements for to-morrow, will soften, if it does not obliterate, the sharp lines of yesterday.

The practical applications of the apostle's teaching to the life of the Christian in the twentieth century are varied and manifold. Some of the more important ones will be noted.

I. Let us forget the sins of the past in a progressive programme of holy living. With God, sins forgiven are sins forgotten. Our

heavenly Father harbors no grudge against us. Why should his children handicap themselves in life's race by turning ever toward a guilty past? Men gain no favor in their Father's sight by being less generous toward themselves than he is toward them. "Thy sins and thy iniquities shall be remembered no more forever, I will cast them behind me," saith the Lord. The dweller among the tombs of his dead sins, who gashes himself with bitter reproaches in the vain hope that he is pleasing God, needs to have the demons of unbelief cast forth by the Master that he, clothed in his right mind, may again take up life's urgent duties.

II. Men should forget the good deeds of the past in a vision royal of the better things attainable. It is as foolish to waste time recounting past good deeds as it is sinful to sap one's strength in vain regrets over buried sins. Men discount their former victories by being too familiar with their details. It is doubtful if one has done anything worth remembering who is constantly afraid that his work will be forgotten. The best service one renders his generation is that of which he is unconscious. Besides, it is our business to win more races; and this is never done by the saint who has reached the reminiscent state of grace. Paul could not be content with his work; for, great as it was, it was not finished. The goal-post had not been reached. As his vision of the great unrealized became clearer, his satisfaction in the possession and attainment of the past became less and less. This did not discount his earlier work, but it put a premium on the present.

III. Let us forget the traditions of the past in unswerving loyalty to the truth. All truth is divine. All traditions are human. Traditions may point in the right direction, or they may be barriers across the path. Men have outgrown innumerable opinions; but truth is still regnant. The difficulty is, not that men have opinions, but that they put their opinions in the way of progress. The chief opposition which Jesus met was the hoary traditionalism of past ages. As then, so now, men are called upon to choose between the traditions of the elders and the teaching of the Christ. Paul forgot his Jewish past in his loyalty to his living Master.

IV. We ought to forget the slights and injuries received from friend and enemy in Christ-like love for all. The Gospels teach no doctrine more emphatically than that there can be no progress in the divine life for the unforgiving soul. Here is a doctrine concerning which there is no room for uncertainty. The Master, by reiteration, and example, clearly shows that he counted it one of the few essential principles of his kingdom. The truth is that he who would reach the goal and win the prize must in love forgive, even as he is forgiven. Yet how tenaciously memory holds an unkind word or a cruel deed. Here is great need for the culture of the gentle art of forgetting. God freely forgives and forgets. His children must do the same, if they would become like him.

V. Let us forget sorrow and disappointment in self-denying service. The cure for



trouble and sorrow is not prayer, but service. Help comes to him who helps rather than to him who seeks help. I have seen a woman heartbroken and bereft over the loss of her husband, forget her deep grief that she might give an unbroken life of service to a family of children dependent upon her. The great demands made upon her stimulated her to achievement otherwise impossible. She had learned the art of forgetting. I have seen another woman selfishly rob her family of the sunshine and comradeship that were their due because she brooded almost sullenly over the loss of one of the family circle.

Blessed is the man who can so far forget his own aching heart as to lay plans for assuaging the sorrow of others. This is Christ-like forgetting.

Leave to the past all that belongs there. The present is full of opportunities. The future is radiant with promise. Never before did brave men, with faces set toward the prize, have so much to inspire them. Forget all things that hinder. Time is too short and life is too precious to fritter them away on the petty, the sinful, the insignificant; nor is it always a question whether the things with which you fill your memories are wicked; but are they worth while? Of the man's work who spent months drilling a hole through the entire length of a cambric needle, we can say, "Well done; but not worth doing." Forget all things that hinder the triumph of the Spirit over the flesh. Remember all things that nerve you to the heroic and noble service of your fellow-man; for only as men serve their brothers can they serve God.—Rev. Ward Beecher Pickard, D. D.

### THE OUTER GLORY OF THE CHURCH.

Text: "The King's daughter is all glorious within; her clothing is wrought gold."—Ps. 45:13.

I. Let us think of the Church as a queen dressed in a robe of priceless beauty and constellated with the glories of art. For in her vision hours she has stood for all that is majestic and sublime, beautiful and fair, refined and exquisite in the real or ideal world.

The supreme function of art is to reflect the truth as Mirror Lake in the Yosemite Valley reflects every object that comes within its reach. It not only reflects the truth but makes the lovely scenes of the material world the symbols of moral qualities. It is the exfiguration of the interior life, as the sky in the limpid stream is the exfiguration of the sky above.

The mission of the artist is to picture the starry lustre of the ideal, lift the mind from earth side to the divine side of life, from the seen to the unseen, from the mortal to the immortal, and from the shadows of time to the realities of eternity.

Art is one of the great teachers. It is a builder of character. It elevates and refines, broadens and uplifts, chastens and subdues. And in the hands of the Church it becomes a tower of strength and an ornament of grace.

Let us recall the circumstances under which painting was called into existence. There was no printing press, but the people must be educated. They needed not only mental instruction, but spiritual illumination. And gradually paintings appeared representing the facts of Christianity and the tragedy of the cross. And these appealed to the eyes of the unlettered and spoke persuasively of God's love and the voluntary humiliation of his Son. Such incidents in the life of Jesus as the coming of the magi, the journey into Egypt and return, the discussion in the Temple with the doctors, the raising of Lazarus, the transfiguration, the crucifixion scenes and those that followed were set forth in the language of form and color by consecrated artists. The paintings of Angelico were so elevating and spiritualizing, and his own life was so singularly pure and radiantly beautiful that he was named "The Angelic Painter." Many of his pictures he painted on his knees. Of his angels Angelo said: "No man could have painted these without seeing them first in heaven."

Thus the Church mothered and inspired painting and made it a teacher of religion.

Nearly two hundred years ago Count Zinzendorf stood gazing on a painting by Velosquez, called "Crucifixion." Its merits captivated his imagination and its message conquered his reason and won his love. The lines beneath it,

"I did all this for thee;  
What hast thou done for me?"

dropped into his heart like a choice bulb into friendly soil and blossomed into a wondrous flower. This incident explains the existence of the Moravians, and the Moravians coming in contact with Wesley is an explanation of world-wide Methodism. Thus a painting by a Spaniard leads to the conversion of a German, the German in the providence of God opens the eyes and warms the heart of an Englishman, and the Englishman proclaiming vital godliness and experimental religion, unconsciously lays the foundation for an ecclesiastical kingdom whose geography knows no setting sun.

II. The next art the Church fostered was architecture. The three great nations of antiquity which stimulated and encouraged architecture were the Egyptians, Babylonians and the Greeks. But the architects nursed by the Church after examining the best temples of Greek and Roman civilization found them suggesting more of the human than the divine, more of earth than of heaven. And to neutralize the influence of this idea they gave to the world a new order or style called the Gothic. In erecting such a building to pierce the sky like a mountain the basic idea was to vision objectively the upward movement of the cleansed and sanctified soul.

The pointed arch, the lofty pillars, the elevated roof, the sky-piercing spire, like an Egyptian obelisk sharpened and foliated, the grand symbolism and glorious poetry represented consecrated sentiments, spirit-born ideas, God-awakened aspirations. And to teach such ideas and sentiments architectural wonders called Cathedrals, and lovely mira-

cles were wrought in stone and marble called minarets, rose to upper air.

But painting and architecture as essential means of religious knowledge and worship have passed away never to return. They have been displaced by the printing press. They were only links in the chain of truth, stages in the onward march of progress. They answered a purpose among the ignorant and unlettered as did the arts of Greece, and jurisprudence of Rome. We are indebted to the Church of the Middle Ages for their creation and preservation. They broadened the mind, elevated society, fostered worship and helped religion.

III. What the church did for painting and architecture it did also for music. We are not to suppose that music came into existence like mythical Minerva from the brain of Jupiter full grown and clad in shining armor. The church consecrated music as it had consecrated painting and architecture, and made it an aid to worship, devotion, reverence, aspiration and adoration.

Art and literature are vulgarized every day, but Raphael and Milton still wear their crowns and sit securely on their thrones. Religion has given us the grandest structures, the most vital and vitalizing books, the finest pictures and the most glorious music. It has inspired the loftiest intellects and has inaugurated momentous changes and controlled world-wide movements. As the famous rivers have their beginnings far away in the mountains where the snow falls, and the springs bubble, and the cascades flash with iridescent beauty, so the lovely streams of painting, architecture, music and poetry have their beginnings in

the everlasting hills of religion. And religion as organized in the Christian church aims at nothing less than the transfiguration of humanity.

In a Michael Angelo covering the vast and vaulted ceiling of the Sistine Chapel with frescoes wonderfully grand and beautiful; in a Handel imprisoning in staffs and bars the heavenly harmonies that spilled over on his inner ear as he coasted the edges of another world; in the great poems like structures, story on story high, and of spacious breadth and noble symmetry; in the mighty cathedrals erected by patient and persistent men during the Middle Ages, we see the influence of the church and its exterior glory. Art is not an end, but the means to an end. That end is perfection. The end of poetry is perfection in thought and language. It must be a faultless form clothed in golden garb. It is truth wedded to beauty. The end of painting is perfection of color, as the end of sculpture is perfection of form. The end of music is perfection of sound, and the end of architecture is the perfect relation of part to part. But religion is the perfection of life, the union of the soul with God. And the highest function of art is to aid in this perfection in shaping the mind to ever finer issues. For neither Amiens nor Cologne, Milan or Sienna, can compare with a completely fashioned life without a wrinkle, spot or stain. And if any of you have built such a temple, you have done a nobler work than if you had

"rounded Peter's dome  
And grained the aisles of Christian Rome."

—Rev. John B. Whitford, D. D.

## METHODS DEPARTMENT.

### HOW TWO HUNDRED MEMBERS WERE BROUGHT INTO THE CHURCH.

In view of the great interest at present in the evangelistic movement and the need for practical methods and suggestions, we believe the following results, as outlined by Dr. G. R. Robbins of the Lincoln Park Church, Cincinnati, Ohio, and as indicating the manner in which the year's work in that church has been blessed, will be helpful to many of our churches. Dr. Robbins says:

Immediately after the payment of our debt on our temple we began praying for the addition of 200 new members between the dates January 1, 1903, and January 1, 1904. I had my assistant prepare me a long roll to be hung from the ceiling near side of pulpit reaching almost to the floor, so arranged as to be lowered by pulley so as to write names on easily during the year. I also had a smiling chart for my study and two for rear of church near doors so that everybody could see the names and addresses of those received and how the work progressed.

It is somewhat amazing how these per-

sons have been scattered evenly along during the year. At the end of the first six months and six days we had an even 100 received. Then it would have seemed we might have been delayed during summer and my vacation but a few days before leaving on vacation I went out and was helped of the Lord in bringing in by personal effort a sufficient number to make up the desired number during my vacation. The first of November one of the members of our church, who holds a prominent position, lost his temper and spoke unbecomingly to another prominent member, and God laid his hand on the work and for the first time not a single person professed conversion or could be induced to come into the church during one week. This was so marked and striking that every one saw and felt and knew the Holy Spirit had been grieved, but immediately after this was spoken of from the pulpit, the offending brother went to the offended sister and like a Christian man sought forgiveness. The next week we received twice the number, namely twenty, and the work went on with increasing power until a week and more before the year closed we received



207, the seven being the Lord's good measure.

Our church is always open from seven in the morning till ten and twelve every day and night in the year. At every service the Bible is read or quoted and prayer is offered. At each of the prayer meetings invitations are given to Christians, backsliders, sinners, to manifest, by rising, a desire to be remembered in special prayer. At the close of the morning sermon I always give the invitation for any whose hearts have been pricked, to manifest same by rising. Every Sabbath night in the year we have an after meeting. I always ask God to use the sermon in the salvation of souls. In calling I make religion the subject of conversation, and most always ask if I can kneel and pray. I was not refused a single time last year nor did I receive a single ungracious word.

Sabbath morning we have four little prayer meetings; two in the lower temple, two in the upper temple. These are not singing meetings nor talking meetings; but prayer meetings. Nearly all of the 200 persons have been brought into the church this year through personal effort after the services or in the homes. There is no doubt that between 300 and 400 in all have been converted; many have united with other churches; we never proselyte nor urge people to unite with our church.

I have no doubt that millions during this year 1904 might be converted and added unto the churches if every minister and church would ask of God for a great number, expect a great number, and pray and work for a great number; do away with all worldly ways of securing money and keep the doors of the church edifices open day and night. Let the ministers preach the law and gospel in power and simplicity with the Holy Ghost sent down from above. Something more than the ordinary must be done and I believe is going to be done. There is power in the Gospel to save the world; Christ is going to see the travail of his soul and be satisfied; Heaven is going to be full of redeemed ones, and there will not be a single empty mansion in my Father's house.—The Standard.

## ILLUSTRATED SERMONS.

[We quote the following from the Woodland M. E. Church Bulletin, R. C. Wuestenberg, pastor. His illustrated sermons have solved the summer Sunday evening problem.—Ed.]

Next Sunday evening will be given the first illustrated sermon of the season. This announcement will be hailed with delight by hundreds who are anxious to attend. The pastor has planned to make this summer series more interesting than any past year. Our highest aim, first, is to preach the gospel of Jesus Christ. Second, to preach to as many people as possible. Third, to preach as powerfully as we can. Now, in order to accomplish this threefold object in preaching, we will use the eye as well as the ear. Truths thus impressed are seldom forgotten. We desire this year as before to make the Bible and the

church, past, present and future, live in the hearts of all who come to Woodland at these Sunday evenings this summer. The twelve churches in the east end of Cleveland, who closed their doors last summer during the months of July and August, have closed again this year and to the twelve of last year has been added six more, making in all **Eighteen churches in Cleveland closed up for the summer** on Sunday evenings.

On the other hand we at Woodland have **our church open all day**, and at night we have had our audience augmented ten times its normal size.

We are not able to announce the full list of subjects we expect to present during the summer. We will give you however a partial list. The first subject that is to be considered is "God's Hand working out the problems of Liberty through America." This patriotic subject is chosen because of our nearness to our great Fourth of July. Then some time during the summer we will present the following subjects: "History, Mystery and Iniquity of Mormonism," "How We Got Our Bible," "Ben Hur, A Tale of the Christ," "Stirring scenes from the Old Testament," "Life and Ministry of our Lord," "China, Japan and Russia; a Missionary lesson," "Illustrated Songs and Hymns," "The Temperance Question in Cleveland up to date," "Christ, his parables and miracles."

Some of these may not be given and others substituted. We will abide strictly by our rule of last year, viz: No child under fourteen years of age will be allowed in the church on Sunday evening unless they are accompanied by their parents or some adult, who will have charge of them. This we are compelled to do, because experience tells us that these young people will not keep quiet.

"General Lawton's attention was attracted at El Caney to a certain corporal of the 25th Infantry, a great six-foot negro, who in addition to a couple of guns and two cartridge belts loaded full was carrying a dog. The soldier to whom the other gun belonged was limping alongside his comrade.

"The general halted the men. 'Here, corporal,' said he to the six-foot man, 'didn't you march all last night?'

"'Yes, sir,' responded the negro, saluting.

"'And fought all day?'

"'Yes, sir.'

"'You have, besides, been marching since ten o'clock tonight?'

"'Yes, sir.'

"'Then,' said Lawton, 'why on earth are you carrying that dog?'

"'Well, General,' replied the negro, showing his white teeth in a broad grin, 'the dog's tired.'—*Woman's Home Companion.*

Pastor Eghia H. Shamikian, of Broussa, Bethynia, has succeeded in organizing a school with thirty students. They receive some help from Germany and England, but need a little more. Write him and he will give you particulars of his work. Apparently it is a case where a little money will go a long ways.

## QUOTABLE POETRY.

### THE DAY WITH GOD.

Begin the day with God.

Kneel down to him in prayer;

Lift up thy heart to his abode,

And seek his love to share.

Open the Book of God,

And read a portion there,

That it may hallow all thy thoughts,

And sweeten all thy care.

Go through the day with God,

Whate'er thy work may be;

Where'er thou art, at home, abroad,

He still is near to thee.

Conclude the day with God,

Thy sins to him confess;

Trust in the Lord's atoning blood

And plead his righteousness.

Lie down at night with God,

Who gives his servants sleep;

And when thou tread'st the vale of death,

He will thee guard and keep.

Unto the diamond with a flaw

The perfect pebble spoke:

"Alas, poor sister, some great law

Of heaven you have broke.

"Since Imperfection's form I see

Whene'er your form I view;

But cheer up! Some day you may be

A perfect pebble, too."

—Ethel Wetherald.

### WATCH THEM WELL.

There are four T's too apt to run,

'Tis best to set a watch upon:

Our Thoughts.

Of when alone they take them wings,

And light upon forbidden things.

Our Temper.

Who in the family guards it best,

Soon has control of all the rest.

Our Tongue.

Know when to speak, yet be content

When silence is most eloquent.

Our Time.

Once lost, ne'er found; yet who can say

He's overtaken yesterday? —Selected.

### THE POWER OF PRAYER.

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make,

What heavy burdens from our bosoms take,

What parched grounds refresh us with a shower!

We kneel, and all about us seem to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of power!

Why, therefore, should do ourselves this wrong,

Or others, that we are not always strong;

That we are never overborne with care,

Anxious and troubled, when with us in prayer,

And joy, and strength, and courage are with Thee?"

## UNUSUAL.

The colored janitor of the flat next door approached the grocer and handed him a paper containing some white powder.

"Say, boss," he asked, "what you t'ink dat is? Jes' taste it an' tell me yo' 'pinion."

The grocer smelled it, then touched it to his tongue.

"Well, Jake, I should call that soda."

"Dat's jest what I say," replied the janitor, triumphantly. "I say dat's soda, but my ol' woman, she 'low it's rat pizen; she says she knows 'tis. Jes' taste it again, boss, fo' mek sure."

### HIS BUSINESS.

A characteristic story is told of the late Thomas Flatley, of Boston, the well-known Irish lawyer and wit.

He was acting for the defense in a divorce case and during the cross-examination of the plaintiff asked the following question:

"You wish to divorce this woman because she drinks?"

"Yes, sir."

"Do you drink yourself?"

"That's my business," said the witness angrily.

Whereupon the lawyer, with face unmoved, asked one more question:

"Have you any other business?"—*Saturday Evening Post*.

Jennie's mother was expecting company, but just before train time, says *What to Eat*, a telegram arrived which read, "Missed train. Will start same time tomorrow."

Jennie rushed, home from school expecting to see the guest, but instead was shown the message. After reading it laboriously and carefully through, she exclaimed:

"Why, mama, if she starts at the same time tomorrow, she will miss the train again."

The unpleasant experience of Rev. R. J. Campbell, last summer, with American newspaper reporters, was duplicated in the case of Rev. G. Campbell Morgan, who relates the following instance:

He had been preaching a series of discourses on biblical subjects. "The Death of Christ," was one, and, in introducing his topic, he characterized the death of Christ as a moral mystery, and said that in the presence of the death of the Christ he must become either an infidel or a believer. Then he went on to expound his reasons.

Next morning, the first thing that caught his eye on the newspaper bills, in striking headlines, was "Dr. Campbell Morgan Puzzled about the Death of Christ. Says there is a Moral Mystery in it. It makes him an Infidel."

The reporter had picked out the opening sentences and used them without any reference to the context. "I have been receiving letters ever since," said Dr. Morgan, "explaining the death of Christ, from all denominations and religious sects."



## JONATHAN EDWARDS AND "APOSTOLIC GIFTS."

By Rev. Albert Sidney Gregg.

In the "Great Awakening" under Jonathan Edwards, which stirred and reformed over one hundred and fifty towns in New England during the first half of the eighteenth century, the physical effects were such as to cause excitement, criticism and opposition. People broke down in tears and groans, and sometimes fell in faints and convulsions. Edwards declared that such demonstrations were wrought incidentally by the Spirit of God, and were the evidence of His unusual presence and power in the congregation. He made no attempt to check this feature of the revival, although he intimated that he did not suppose that the degree of the Spirit's influence was to be determined by the degree of effect on men's bodies. However, while justifying the "bodily effects" he strongly cautioned the people against giving too much heed to impulses and strong impressions on their minds, as if they were signs from heaven revealing to them the will of God. George Whitefield, who had a part in the great revival, magnified the importance of these impulses, sought for them in prayer, and professed to be guided by them. Edwards remonstrated with him for pursuing this course, after which the warm friendship of the two men cooled off somewhat. John Wesley, who had similar demonstrations in his meetings in England, did not try to suppress them, but Charles Wesley very emphatically expressed his disapproval, even threatening to have the noisy ones carried out if they did not keep still.

In drawing the distinction between the legitimate work of the Spirit and the mental impulses and impressions, Edwards declares that "God communicates His own nature to the soul, in saving grace in the heart, more than in all miraculous gifts." His view was that a man may have the extraordinary gifts of the Spirit and yet be abominable to God. They were not essential to the conversion of a soul or the development of character. He says further: "The apostle speaks of these gifts of inspiration as childish things in comparison of the Spirit in divine love; things given to the church only to support it in its minority, which should vanish away when the church came to a state of manhood. Therefore I do not expect a restoration of these miraculous gifts, nor do I desire it. It appears to me that it would add nothing to the glory of those times, but rather diminish from it. For my part I would rather enjoy the sweet influences of the Spirit, showing Christ's spiritual, divine beauty, infinite grace, and undying love, drawing forth the holy exercises of faith, divine love, sweet complacency and humble joy in God one quarter of an hour, than to have prophetic visions and revelations the whole year." Like John Wesley and Paul he regards the development of love in the heart as the supreme gift of the Spirit.

Religious idealism as distinguished from impulses, leadings and impressions, is deeply wrought into the religious thought of New England, as the result of Edwards' teaching on this point. It finds place in all the denom-

inations, including the Methodists. "Coldness," "conservatism," "cultured reserve," are the terms often used in defining this condition, but they are inaccurate and inadequate. Beneath this conservative exterior there is an undercurrent of religious feeling which flows steadily, regardless of transitory impressions, and finds expression in individual integrity, a punctilious observance of the little things of daily Christian living, and in judicious acts of personal kindness, and systematic benevolence. "Judicial" is the word that exactly describes this state of mind. It springs from a blending of the intellectual and the emotional, with the reason in the supremacy. The danger of this idealism is that it may solidify into formalism, and mere self development, to the final neglect of evangelism. However this may be it is true that Jonathan Edwards, with his marvelous union of intellect and religious feeling, the first always dominant, is, in spite of his erroneous theology, the explanation of the religious life of New England today. Bancroft well says of him: "He that would know the workings of the New England mind in the middle of the eighteenth century and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards," and to this estimate Prof. Allen adds: "He that would understand, it might be added, the significance of later New England thought must make Edwards the first object of his study."

Worcester, Mass.

### JONATHAN EDWARDS AS A BOY.

The bicentenary of Jonathan Edwards' birth calls out an extremely interesting article on his personality, by Kate M. Cone in the Outlook's Magazine Number for October. Of his boyhood the author says:

He was disciplined in the strict outward observances of religion to be expected in a New England minister's family of that time, and the church and its welfare were the absorbing interest of the household, but with such a mother there was little danger of getting far away from the heart of things. His father's church was subject to "seasons of religious attention." One of these occurring when Jonathan was seven or eight years old, he caught the prevailing emotional fever and imagined himself concerned about his soul's salvation. He prayed five times a day in secret, built a booth with some of his mates in a retired spot in a swamp, where they assembled for prayer, and himself had particular secret places in the woods where he went for devotion. In middle life, looking back upon these performances, he thought himself a self-religious little prig, as no doubt he innocently was. His childhood and youth seemed to have abandoned in what he afterwards styled "common grace." He had no harrowing, morbid experiences such as tormented some of the Mathers, for instance, and was hard put to it to know when he became converted.

In character he was the kind of a boy to



fill a mother's heart with satisfaction, as his was the kind of mother to have that kind of boy—sweet-tempered, modest, teachable, dutiful to his parents, kind and attentive to his sisters, thoroughly regular and responsible. Sweetness and light describe him in his early years, as they are said to have been always, the one his favorite word, and the other the characteristic of his thought.

In the marvelous development of his mind, what sympathy and understanding too deep for pride his mother must have felt! She doubtless read, perhaps it was she who cherished and preserved, the letter refuting the materiality of the soul, and the essay on the habits of the field-spider, which have come down to us as samples of his boyish writings. He entered Yale College at thirteen, at fourteen read, with great effect upon his own mind, Lock's Essay on the Human Understanding, and in the next two years, between the ages of fourteen and sixteen, made his Notes on the Mind and on Natural Science, which, says Professor Allen, "present him as an intellectual prodigy which has no parallel." No other boy of sixteen, it is safe to say, ever made observations on the nature of true excellence, and the vexed question whether matter is real or a fiction of the mind, in a manner to merit the serious consideration of philosophers and men of science. He graduated from college in 1719, at the age of sixteen.

#### A UNITARIAN OPINION ON EDWARDS.

The Rev. John White Chadwick, of the Second Unitarian church, Brooklyn, N. Y., preached lately on the topic, "A Grateful Commemoration of Jonathan Edwards."

The tragedy of Edwards' intellectual life was his assumption of the validity of the traditional dogma. He was a Pegasus in harness. He was a "tawny lion pawing to get free his hinder parts." He was (Leslie Stephen strikes the happy note) a Mather-Spinoza. That is to say, he was a very great philosopher manacled with the dogmas of Puritan orthodoxy and dragging at his feet their ball and chain. We have abundant evidence that if Edwards could have devoted his great powers to the unbiased search for truth he would have been one of the greatest thinkers in the lists of thoughts; perhaps, too, one of the most helpful where he is now one of the most discouraging and depressing. He did not take kindly to the traditional dogmas.

There was another spirit in the midst of the wheels of Edwards' intricate theology that made an excellent music. The man was so much better than the God whose ways he tried to justify to men. These men he imagined totally depraved and yet few are the thinkers that have required so much of human nature as he did and have done it so much honor. For see! Righteousness-elect or reprobate, it did not matter, he demanded this of all. There are sentences in his writings which imply if they do not affirm that righteousness is better than election, unrighteousness more terrible than hell. In

his day and generation he was the chief of those who, cherishing a theological system which our intelligence repudiates and our hearts abhor, did nevertheless make righteousness forever and ever the one infinitely great and glorious thing, shaming the God of his imagination and glorifying that human nature on which he lavished all the resources of his abuse and scorn. How can we attest our gratefulness for the dispersion of the shadows which invested that great mind and with him an innumerable company? How but by proving ourselves worthy of the cheerful brightness of this better day?

They all claim they have the best but the proof of a song book is in the singing, and, as an introductory offer, we will send 100 Melodies of Salvation to any address freight prepaid. Your school may use them two Sundays and if you don't like them, send them back, freight prepaid. If you do you are to send us a check for \$25.00, 30 days from date of order. Melody Publishing Co., 362 Huron Street, Cleveland, Ohio.

#### "JUST WHAT HE SAYS."

There are some who believe the Bible,

And some who believe a part,  
Some who trust with a reservation,  
And some with all their heart;  
But I know that its every promise  
Is firm and true always;  
It is tried as the precious silver,  
And it means just what it says.

And it tells me God will heal me,  
And hear my feeblest cry,  
And that all His royal bounty  
Will all my need supply.

And I seem to know no better,  
Than to trust Him all my ways,  
For He says I may trust Him fully,  
And I trust just as He says.

It is strange we trust each other,  
And only doubt our Lord,  
We take the word of mortals  
And yet distrust His Word;  
But oh, what a light and glory  
Would shine o'er all our days,  
If we always would remember  
God means just what He says.

—A. B. Simpson.

A novel and popular method of preaching to street audiences has been successfully followed by the Rev. Edwin Loucks, at Bethel Baptist church of Brooklyn, N. Y. A platform outside of the church holds an organ, several singers, and an easel, upon which is a picture frame inclosing a sheet of strawboard, 34 x 44 inches. Each week night at 7:45 the singers begin with several hymns, gathering an audience. Mr. Loucks then sketches in three or four minutes with colored crayon a bold picture illustrating some truth. An earnest and brief gospel message is followed by an inquiry meeting in the church.



## METHODS WITH STRANGERS.

The following paragraphs are taken from an article by Rev. R. S. MacArthur, of Calvary church, New York, on "Welcoming the Strangers."

It is possible to create and diffuse a welcoming atmosphere. We rightly call the influence thus created and diffused an atmosphere. It is difficult to define it; but it is easy to discover its presence or its absence.

Helpful influences go out from some men in all the relations of life; they cheer, inspire, hearten, sweeten and ennoble us. Certain other persons whom we meet depress, discourage, and utterly dishearten us as often as they come within our circle. They tap the veins of our life-blood, and thus rob us of our vitality; to give them an hour of our time, and listen to their doleful tales and lugubrious complaints is an indescribably great tax upon all our vital powers. It is the duty of pastors, all church officials, and all other men to cultivate a hopeful tone, a cheerful manner and an optimistic spirit. It is possible a law will be enacted forbidding these doleful bores and hypochondriac peripatetics from going at large. They are a distinct element of evil in every community.

It is vastly important in church life that cheerful, cordial and gentlemanly trustees should welcome strangers as they enter the vestibule or aisle of the churches.

It is not too much to say that during a pastorate covering a generation, thousands of persons, directly or indirectly, have been reached and helped because of the cordiality of these welcomes. Examples are not wanting of the immediate influence produced by the cordial words thus spoken. A few years ago there came into the congregation one morning a gentleman who was a perfect stranger. The welcome giver touched his heart. He accepted the general invitation and remained for a "hand shake" with the pastor. The next day the pastor received a letter from him containing a check of one hundred dollars to be used in some form of church work. Shortly afterward this man of affairs offered himself as a candidate for baptism and church fellowship, as did also several other members of his family. Since then he has given thousands of dollars to the cause of Christ, through the treasury of this church. He never ceases to speak of the impression made upon him, when he came as a stranger to that morning service. This is only one case of many of a similar kind that might be named.

During a lecturing tour last summer before Chautauquas in various states, men and women representing eleven states thanked the writer for the welcome they had received from a gentleman who stood in the vestibule of one of the churches in this city. The description which they gave enabled the writer to recognize the gentleman, whose welcome they had appreciated, as the chairman of the board of trustees of the Calvary church. Year after year, this gentleman occupied his place in the vestibule to welcome strangers. He is courteous in speech, affable in manner and Christian in his entire spirit. Courtesy is closely akin to religion; indeed, courtesy is an inseparable

element of true religion. True politeness, inherent urbanity, is one of the fruits of indwelling religion.

\* \* \* \*

Great responsibility rests upon the pew-holders as a whole in the matter of welcoming strangers.

Sometimes, however, pew-holders are extremely thoughtless in the duty of recognizing one another as members of the same congregation. Somehow strangers think themselves the only strangers in the congregation; they assume that all others but themselves are well acquainted in the congregation. Some time ago a striking example of this assumption was given the writer. Two gentlemen with their families occupied neighboring pews. One Sunday morning one of them said to the pastor, "How I wish that the white-haired gentleman, who sits behind me, would speak to me, as I am a stranger in the congregation." The pastor replied, "Only last Sunday that gentleman remarked, 'How I wish the brother in the pew in front of me would speak to me.'" The fact is that the one who first expressed the desire for acquaintance, and who supposed he was especially a stranger, had been six months longer in the congregation than the other. They were soon introduced, and they then found that they were both from the same southern city and that both knew scores of common friends. They often laughed afterward at their own stupidity or timidity, or both. In all our churches there are men equally stupid or timid, or both.

Our Lord attached great importance to the duty of hospitality. The fact that He had been a stranger and had been taken in is named as an instance of mercifulness which would obtain mercy, even in the great day of account.

There is a Christian layman in St. Louis, a prominent business man of Scotch Covenantor stock, always sane on problems of the day.

A young Chicago Y. M. C. A. secretary, who was proud of the shadow which had fallen on him from the University of Chicago, was discussing with the Covenantor the facts which had been established by Higher Criticism—that Moses had no connection with the Pentateuch, the Priestly Code was a fake, that there were two Isaiahs and that the Gospel of John was not written by John but long after his death. He was thus ripping up the old book with great glee, until the father asked:

"Do you think Jesus knew all these things you have been telling us?"

"Oh yes," was the reply.

"Well, why did he quote from them then?"

"Oh, He quoted, as we might quote from Shakespeare, while it is quite possible that Bacon may have written it."

"Well," said the Covenantor, "if Jesus knew all these things, and didn't say anything about them, don't you think it rather presumptuous on our part to talk so much about them?"

"Bruddahs en sistahs," said Parson Sparks, "ef de church bell attracted people lak de dinneh bell, de pews would be filled in two minutes after de fus' ringin'."

# CURRENT ANECDOTES

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## MEN AND THE CHURCH.

Judge J. H. Grant has been talking to the Methodist men of Manistee, Mich., on the question, "Why are there not more men in the church?" In the *Christian Advocate* he says:

He marshals some weighty reasons. Their truth is not to be denied. They point to problems which affect, in greater or less degree, every Methodist church in the land.

Here are some of the reasons the judge gives for the absence of many men from the church:

Men demand honesty in religion. They find those in the church whom they know to be dishonest; who pray, "Help us to live in peace with our neighbors," and then go forth "to do their neighbors up."

A churchman should be tolerant of the views of others, and should respect those who differ from him. But many churchmen are too narrow to be charitable, too positive to be tolerant.

Then there are those who use the livery of heaven to serve the devil in. The hypocrite in the church keeps out many a sincere man.

Another repellent force is the church blunderer. He is unwise in his methods. His zeal is without discretion. He needs the saving grace of common sense. He is an offense to the man of balanced judgment who watches him from the outside.

The bigot keeps men away from the church. There is but one creed, and he has it; but one way to interpret scripture, and he understands it; but one way to heaven, and he is traveling it.

As Judge Grant truly says, these individuals, though they may not be numerous, are conspicuous. The outsider can see them when he is almost totally unable to see the great majority of modest, straight, sensible people in the church.

Our friend does not stop with enumerating the church members who repel men. He goes further. He believes that the church has too many artificial restrictions; that in moral things it puts too much emphasis on repres-

sion, and not enough on expression. We do not need more rules so much as we need more vigorous life. He cites the fraternal orders as showing much of the spirit of Christ, and believes that the church might learn from them some ways of winning men.

He would be patient and charitable with the weak Christian, but he would not hesitate to deal vigorously with the counterfeit Christian. As every spurious bank note in circulation brings suspicion on all bank notes, so the imitation Christian puts a reproach upon the whole brotherhood.

Judge Grant has done good service in once more putting these facts in order before a body of thinking Christian men. He has not exhausted the subject. Some phases of it he has not touched, as they did not come within the scope of his address.

The whole question presents a problem which will be solved by one method in one place, and by a different one in another. But at the bottom of every method there must be reality. No superficial reform, no outward show of music or oratory or ceremonial will suffice. The church must know it has a message. It must bring God to the minds and hearts of men. It must speak with the authority that comes from personal knowledge. It must appeal to the real needs of men, and stir in them the deepest emotions and motives of the soul. Then men will go to church.

## A CAREFULLY SELECTED LIST.

We often have orders amounting from \$12 to \$15 for selections of our books. But one came last week amounting to more than \$40. We had not noticed that our list had grown to proportions that would total that amount. But we carefully select our books with a view to permanence of value in a preacher's library. As we publish for preachers almost exclusively, it does not pay us to add to our list that which will not generally commend itself to preachers. From this list we have selected a Preacher's Practical Library, allowing you to select 10 from a list of 19 of our best books, saving you \$3.75 if you pay cash, and \$1.25 if you wish to pay at the rate of \$3.00 per month. Ask us for one of these cards, containing our list, or see next page.

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